

ANTI-JARGONIST, STRANGER'S GUIDE,
ORIENTAL LINGUIST,
AND
VARIOUS OTHER WORKS,
IMPRESSED INTO A SERIES OF PORTABLE VOLUMES,
ON THE
HINDOOSTANEE LANGUAGE,
IN THE COMMONLY CALLED MOORS ;
WITH
CONSIDERABLE INFORMATION
RESPECTING
EASTERN TONGUES, MANNERS, CUSTOMS,
&c. &c. &c.

THAT PREVIOUS TIME, AND THE VOYAGE TO THE EAST INDIES, MAY BOTH
BE RENDERED AGREEABLY SUBSERVIENT TO THE SPEEDY ACQUI-
SITION OF MUCH USEFUL KNOWLEDGE ON INDIAN AFFAIRS,
INTIMATELY CONNECTED WITH FUTURE HEALTH,
FARE, HAPPINESS, AND FORTUNE, IN THAT
REMOTE, BUT PROMISING PORTION
OF THE BRITISH EMPIRE.

BY THE AUTHOR OF
HINDOOSTANEE PHILOLOGY,
&c. &c.

OLUME I.

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THE
RUDIMENTS
 OF
HINDOOSTANEE GRAMMAR.



THE present performance being expressly intended for the two-fold purpose of teaching any student to acquire an accurate idea of the grand popular language of Hindoostan, by solitary study himself, and of qualifying him also to instruct others, during a passage of some months to India; it is my intention to be as explicit and intelligible on the subject of pronunciation as the nature of the work will admit. • In this place it becomes my particular duty to warn the learner against the very common practice

neglecting to read the preface because a perusal of it alone can obviate several difficulties, which may otherwise occur in these sheets, and should be considered as the indispensable preliminary step to a due knowledge of the

nature, utility, application, and extent, of their contents. After this warning, the scholar who shall despise it, must rather blame Himself than Me, for the obstacles he may yet encounter in the acquisition of a most useful tongue; which, I am convinced, may be attained with great accuracy from a work like the present, if due attention be given to the following rules or first principles of Hindoostanee pronunciation, elucidated and explained by the Roman Letters, so modified as to discriminate and express, not only the orthoepy, but the orthography of each word in the original character.

The Hindoostanee alphabet, like the excellent abecedarian system of the Hindoos, as far as the mere sounds of the letters are concerned, may be here arranged, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, for every purpose of pronouncing the language in India, with the utmost precision and effect; but without servilely following the Sanskrit alphabet in every part.

VOWELS.

3	cull u	kill i	,	wool oo	} progressively the shortest possible sounds of—
5	there a i	keel e		cole cool o oo	
2		chyle ue		cowl uo	} diphthongs.
3	hull hu	young yu		word wu	
—					} semivowels.

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by which the whole of the foregoing vowels
may be thus

expired, hu hi hoo ha he hee ho hoo hue huo

inspired, uh ih oo h ah ch ech oh ooh ueh uoh

liquified, yu yi yoo ya ye yee yo yoo yue yuo
wu wi woo wa we wee wo woo wue wuo

REMARKS.

The Roman letters, in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scottish pronunciation, and in the most common, unexceptionable combinations and sounds in our own tongue.

No *mute* nor superfluous characters ever occur at the end, nor in any other portion of a word, and two Roman letters are never used to express a sound which can be conveniently effected by one. There are in all forty-nine useful combinations, letters or sounds, in this language, agreeably to the foregoing and following sub-division of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples; the consonants are in general self-evident, but, where this is not the case, the subsequent prospectus will remove every doubt on the subject.

u is *invariably* the short a or u in up, fun, sun, never sounded like oo, pardu or pardu, *a curtain*, therefore, cannot be pardoo, nor can moonshee, *a teacher*, goolistan, moosulman, become, with any propriety, gullistan, mussulman, as they are generally pronounced by persons who have not learned those words correctly from my works, or in India.

In no instance can u have the sound of our pronoun *you*, because such a word in this work would be written as in page 3, *yoo*; the scholar must therefore never call

u (my very short ũ) either you or oo, you being in fact the name of the letter which has with us, very absurdly, the various powers of oo oo you, while in this work its name u, and sound a, are alike consistent throughout

i & oo being respectively the shorts of e ee, and
o oo, is the reason of only three short to
five long vowels above

a must, at first, be isolated like the word *awe*, until the learner's own ear can discriminate when and where the medial sound, between the extreme long \bar{a} and short \bar{a} or *u*, will be most proper.

e resembles ai in hair, pain, fair, pain, rain, &c., but the medial shades of this letter, and ee, till they fall into the short i. must be acquired by practice only ; I have, therefore, as in u a, marked in my system merely the extremes of short and long vowels

ee as in *bee, see, lee, fee, heel, feel, keel.*

o always very long. } As e and ee are to i,
oo the longer the better } so are o and oo to o in
the Oriental tongues.

ue composed of a and e, sounded like the organ of sight, eye, or as u in guide, guise.

uo reversed by us in *our*, *how*, &c. ; which, formed agreeably to the order of the component parts of this diphthong, ought to be uor, huo ; thus *when* ought clearly, on similar principles, to be written hwen, or hooen, as Dr Lowth expresses it.

h the perfect aspirate, either before the vowel or after it. as ha ah, in both situations to be as distinctly expressed with the expiration ha, and the inspiration ah, as b is in ba ab both fully sounded and heard.

When h follows any consonant so *hla*, *ee*, *a brother*, it should always have the full expiration, unless denoted by the subscript h of which we shall treat among the consonants, page 9.

y like h and w, rather a consonant than a vowel, though i e and ee before each other, or a, &c. are very apt to become y in most languages, and *vice versa*.

w as y and i e ee are to each other, so is w to o oo uo ; the series yu yi yo ya, &c. wu wi woo wa, &c. may therefore be also represented as iu eea ooa, &c. recollecting that the hiatus is generally prevented by the change to vu ya wa, &c.

CONSONANTS.

6	bu	bhu	pu	phu	fu	vu	} labials.
	b	bh	p	ph	f	v	
5	ngu	nu	mū	lu	ru		} liquids and
	ng	n	m	l	r		
6	tu	thū	du	dhu	tu	thū	} palatials
	t	th	d	dh	r	rh	
4	tu	thū	du	dhu			} dental
	t	th	d	dh			
4	su	shu	zu	zhu			} sibilants.
	s	sh	z	zh			
4	tshu	tshū	dzhu	dzhū			} dento-
	ch	chū	j	jū			
7	ku	khu	ghu	ghū	qu		} gutturals
	k	kh	g	gh	q		

36 consonants } distinct sounds in the Hin-
 13 vowels &c. } doostanee alphabet, the name
 - - being in all { and power of which individu-
 19 letters with } ally are as much alike as pos-
 sible, our letter h or aitch, as it is most absurd
 ly called, being simply termed hu, a breathing
 du also standing for delta, gu for gama, &c.
 though the particle kar may be subjoined to the
 whole; so ukar, ikar, akar, &c. bukar, lukar
 &c. as in the Hinduwce alphabets

From the foregoing paragraph the reader will now perceive, that the series bu b̥u pu p̥u, &c. ngu nu mu lu lu, &c. exhibits the name of each letter unconnectedly as such, while b b̥ p p̥ ng ŋ n m l r shows their sound or power connectedly, in the formation of words. Among the vowels the name and power may always be alike, but with the consonants it must, for obvious reasons, be otherwise, as here illustrated from the Oriental alphabets, which, like our own, require one vowel at least to give utterance to the consonants, as their name implies.

The consonants might be named by any of the vowels as auxiliaries, as well as by u, were not this the shortest sound of a, invariably inherent in the whole of the Nagree or Hindoostanee consonants. The vowel might also stand on either side subserviently, as bu, ub; da, ad; fi, if; pee, eep, with sufficient effect in any uniform system. Our alphabet partakes of both principles, as bee, dee, ef, el, perhaps to distinguish the *mutes* from the *liquids*, among which *ess* might be included, were this at the best, either a very consistent or convenient arrangement in any alphabet.

The ten expired letters, b̥ p̥ t̥ d̥ t̥ d̥h ch̥h j̥h k̥h g̥h, seem peculiar to the Hin-

doos, of which we can form no other idea, than by frequently repeating the following, and such words as I have exhibited them, in this place: viz. a-bhor, a-dhere, u-phill, chur-chhill, nu-thook, mil-khouse, do-ghouse, or by contracting them thus, bhor, dheer, thook, chhill, khuos, 'ghuos, &c. and ringing the changes with this aspirated pronunciation, until it become quite familiar to the scholar, which it must be in the course of two or three days devoted to this essential exercise, in the very threshold of Oriental orthoepy, to prevent the most dangerous mistakes.

The expirates kh gh above must be most carefully distinguished from the gutturals kh gh explained below, because the h in these last and sh zh ch is a mere subservient to express a sound for which we have no character in our alphabet, not less defective in ch sh zh, though possessing the simple character j to denote the compound sound of dzh.

n as a nasal before j k g and t or d, requires no particular mark, sounding exactly like our own letters nj ng nk nt, &c. in *change*, *rung*, *sunk*, *want*, &c. but elsewhere it is the French nasal when marked ñ. Preceding

the labials it becomes, as in most languages, m.

r should be every where expressed by a perfect vibration of the tip of the tongue on the upper teeth, as in the word *l'amour*, which few Englishmen can express well, though the Scottish and Irish find no difficulty whatever.

t & d are formed by carrying the tongue forcibly against the roof of the mouth, while articulating the common dentals t and d of our own alphabet, which are as much softer than t d, as these are harder than the oriental t d, formed with a slight protrusion of the tongue between the teeth. Tub, duck, do; tube, duke, dcw, duc, will convey a tolerable idea of the difference between palatials and dentals in the eastern tongues; the t d of the four last, even with us, being much softer than in the three first: for in fact some people seem to soften the liquified d and t with us, so far as to say, tshube, jook, jew for duc, &c. The lisp of children, and others, will convey a tolerable notion of the very soft dentals d t in question, as essential sounds in the Oriental tongues, which require the utmost assi-

duity and practice before the learner can perfectly comprehend or express them in the Persian and Hindoostanee languages.

d frequently becomes a very harsh palatials r̥; thus ghoṛa, a horse, properly ghoda, though very-seldom so pronounced.

th in *thin* and *thine* does not occur in the alphabets of India, though the Arabs appear to possess similar sounds among their letters; th is therefore uniformly as in hothouse, *quasi* ho-thuos, according to my system in page 9, already explained.

s sh z zh are to each other as they stand in sin, shin, seize, seizure or seezhyocr, the h here being a mere subservient letter, as in gh kh ch, with no aspiration whatever.

ch j called dento sibilants to shew their component parts as dentals and sibilants, which might be denoted by tsh dzh, were these not more complex than our own soft ch in church (tshurtsh), j in judge (dzhudzh), to which, if due attention be paid now, the reader will never hereafter frenchify the j of just (dzhust) to zhust, as he will probably do at first, until frequently apprised that our j in jam (dzham) is composed of the dental d and sibilant zh, stated above.

kh is the rough guttural **k** pronounced in the very act of hawking up phlegm from the throat, which becomes tremulous and ruffled, while the root of the tongue is with it forming the sound 'required. This letter is familiar enough to the Scottish and other northern nations, but very troublesome to the English, who should first try it in *mukh*, *lukh*, *nukh*, &c. before attempting it in *khum*, *khul*, and so on.

gh is to **g gh**, what **kh** is to **k kh**; consequently, the guttural Northumberland **r**, heard in the act of gargling the throat with water, as *ghu*, *ghu*, *ghu*; *mugh*, *lugh*, *rugh*, are much easier than *ghum*, *ghul*, &c. which learners will confound with *gum*, *gul*, &c. until the burr in the throat, as it is called, be duly acquired from some person who has this peculiarity, and who would call the word *roolam*, *ghoolam*, a *slave*, very properly, instead of *goolam*, as those do who have not acquired the **gh** accurately.

q or our **k** articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled, as in forming **kh**, or **gh**. The **q**

may consequently be styled a deep but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long necked guglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it. A few efforts will soon fix the q in the memory and on the organs of speech, perhaps at the expence of a slight nausea at first.

The vowels, particularly such as are homogeneous, either in quantity or quality, are very interchangeable; and this holds good among the consonants also, even sometimes where affinity is not very striking, as in y j and g, l n and s, m h and w.

The learner should recollect that c is never used but as a subservient in the combination tsh ch already explained.

To prevent letters coalescing, the , is often inserted between them, that ee oo nk ng sh zh may be distinctly articulated, when necessary,

as two separate sounds; so, e,e o,o n,k n,g s,h z,h.

The number of syllables in a word is commonly regulated by the number of vowels. When two consonants intervene, they should be divided, ad-mee, *a person*; but if one only, it goes to the last, pa-nee, *water*, ba-hur, *out*, sa-yu, *shade*. This holds good likewise when the consonant is expired, whence du-khun, *the south*, not duk-hun, unless to teach a beginner to sound the h in this word, that he also may not miscall it deccan! as is generally done. Sometimes two consonants meet as in English, gurm, *warm*, fuṣl, *season*, swamee, *lord*, pran, *life*, though among the illiterate pronounced rather as gurum, fuṣul, puran, &c.

The Prospectus of such letters and combinations, agreeably to their invariable power in the Hindoostanee language, as can be farther illustrated by English examples, and which the reader might still otherwise mistake, may have its uses in this introduction. I have theretore exhibited it, in so obvious a manner, that no one acquainted with the English language can possibly misconceive the particular sound adopted from that tongue.

PROSPECTUS.

y	yu	} always sounded as in	yawn, yoke, your, &c.	
	sh		shin, ship, rush.	
the French	} zh		pleasure, <i>i. e.</i> pleazhure	
j or g				
	tsh		ch	church, rich.
	dzh		j	jugular, judge, (juj).
	ph			uphold, uphill.
g	hard			jugular.
	nk			sink, brink,
	ng			rung, sung.
	ṇ			sans, bon, in French.
	th			hot house, nut hook, as
				the th of <i>thin</i> and <i>thine</i>
				are not used in Hindoo-
			stanec, see page 11.	

For the vowels and diphthongs consult page 3, and always consider u, short *ă* ; a, long *ā* ; i short, and *ec* long, in every situation ; while the two diphthongs, *ue* and *uo*, are ever to be treated as the *ui* or *y* and *ou* in *guide*, *gued* ; *dry*, *drue* ; *our*, *uor*. Sans and bon will shew the sound of the nasal *ṇ*, which is so common in the Hindoostance.

U in *purdu*, a curtain ; a in *rat*, night ; e in *bed*, (*baid*) scripture ; ue in *uesa*, so ; i in *mila*,

found; the hard g in *gunge*, o *ganges*! and perhaps a few others, are very liable to be misconceived by a mere English reader, who does not seriously attend to the fixed invariable power of such letters in pages 3, &c. *q. r.* before he attempts to derive any real benefit from the present plan; I am therefore under the necessity of inculcating again and again the present unavoidable retrospection to the letters and their sounds, to prevent all future disappointment on that head, if possible, before the student can commence the reading of sentences or dialogues, with any satisfaction to himself or advantage to those who may hear him.

Recapitulation, or General Rules for the Accurate Pronunciation of the Letters, intended chiefly for the guidance of those Scholars who may wisely confirm their own Knowledge, by generously instructing others in the grand Colloquial Language of the East, previous to, or during the Passage to India.

1. EVERY short vowel must be constantly sounded as short as possible.

2. All the long vowels in every situation ought, especially at first, to be pronounced as full, long and broad, as the learner can well sound them.

3. The soft *d t r* cannot be softened too much, and the harsh *ḍ ṭ ṛ* can hardly appear enough so, till their opposite natures be sufficiently understood from practice, and a sedulous retrospection to page 10, where the nature of these letters is more fully discussed.

4. Those, viz. *d t r* are formed by bringing the tip of the tongue forwards, almost between the teeth, as in *due, tube, rue*, while these, *ḍ ṭ ṛ*, require that organ to be curved backwards and then struck against the roof of the mouth, as in *dull, tub, rub*. The first are much softer and the last a great deal harsher than our English *d t r*.

5. The expired *bh chh dh*, &c. must all be very distinctly heard, with a full breathing of the *h*, as *b-ha, ch-ha*, to prevent innumerable mistakes of the most offensive nature. Whoever shall rapidly pronounce our words, *abhor, adhere*, for some time, and during reiterated efforts all at once, shall drop the initial *a*, he will readily say *bhor, dhere*, with the requisite expirate, in its proper place. This one effort is alone

applicable to all the other aspirable consonants, noted in page 8, and with the most certain effect, throughout the Hindoostanee tongue ; but the student should cautiously shun the common error of converting these monosyllabic expirates, bha chha, &c. to such dissyllables as buha chuha, &c. lest he frequently confound one thing with another, and be often vexed, disappointed, or abashed by his own blunders, from bad pronunciation entirely. Phun, *a snake's crest*, has the expired h as clear and as immediately after the p, as r is in prune : phun, therefore, by an intelligent scholar, cannot possibly be confounded with fun, *art*, or pun, because, added to the remark just made, he will recollect, that in page 4, it is said, two letters are never used to express a sound which can be done by one.

6. The above aspirated letters have been called expirates, to distinguish them from the inspirates buh, chuh, duh, and a thousand others. The aspirate here closes the syllable, and is consequently formed by a sort of inspirated catching of the breath, much more difficult to learners than those described in Rule 5. Unless this final aspirate or inspire be carefully attended to, in words like shah, a king, mah, month, no

scholar can readily put such nouns in the Hindoostanee oblique plural; shahon, mahon, with the h, now in its expired form. The inspired under discussion may be acquired and retained, by saying aha aha ala, suddenly dropping the final a, but preserving the h as forcibly as inspiration can express it in ah oh eh, &c. without giving the h an Irish or Scottish twist to the guttural kh, which many are apt to do in uhmuq, *a fool*, by calling this ukhmuq, instead of uh-muq, with a smooth, distinct, inspired h, which alone never can have the smallest guttural rough sound, though as a subservient it certainly makes k and g so, in mukh-mul, *velvet*, ruh-but, *desire*.

7. The gutturals kh and gh are best acquired by saying ku, khu, khu, (the last as it were with an effort to hawk up tough phlegm from the throat) gu, ghu, ghu, (the last in an effort to gargle the throat forms the Northumberland 1) because as ghu is to gu, so is khu to ku. The difficulty must now be much decreased to every person who possesses sagacity enough to discriminate the sounds produced in hawking up viscid phlegm from the throat, and in gargling it with water, or in an attempt to do so, by imitating what is termed the rattle in the throat

of a dying man. The true discriminative articulation of *kh* and *gh* depends on ruffling the throat in a particular manner, while prolating *k* and *g* respectively. Experience has taught me, that *kh* and *gh* closing a syllable, of which the initial is one of the liquids or nasals, are more readily pronounced by beginners than *vice versa*; thus, *ruk*h is easy, compared to *khur*, and *rugh* to *ghur*, *muk*h to *khum*, or *mugh* to *ghum*, and so on. If the proper vibration be given to *r* irr before *ugh*, the *gh* very naturally becomes the Northumberland *r* in *rugh* *rogh*, &c. as any one may try (who has not the burr naturally, and who can pronounce the *r* as directed in page 10, before the *gh* explained in page 12.) with the greatest success, though it may still be some time before *ghur* can be enounced otherwise than *gur*. *Rugh* *rugh* *rugh*, *ghur* *ghur* *ghur*, often repeated, may remedy the defect soon.

8. Though *q* be called a guttural, I would rather name it, a lingual letter, because its formation is almost entirely owing to the root of the tongue being raised to the roof of the palate or throat, which last is preserved perfectly unruffled in this operation, whence the real difference between *q* and the other gutturals already enumerated. Water poured in a particu-

lar manner from a long necked gullet, or the hiccup of a man more than half seas over, will, I believe, yield a sound very near the q, which, when duly articulated, has the peculiar property of exciting a nausea in the learner. When followed by u the scholar must never, as in English, change u to w, but call words like qulum, *a pen*, qazee, *a judge*, kulum, kazee, never qwulum, quazee, &c. nor qeer, *pitch*, queer, but keer, or rather qeer, qulum, &c. with the lingual q above described alone.

9. An anxiety to pronounce certain letters remarkably well, is very apt in beginners, not only to have an opposite effect, but also to make them aspirate letters which are not aspirated, such as ch sh zh d t, or to change our common gutturals k g to the rough kh gh and q, more especially when the organs of speech have been just employed in the formation of the q, &c. as in the words, qazee ka ghoolam ghur men hue, *the judge's slave is at home*. It is ten to one but ka ghur will become qa'ghur, if the learner have by this time a perfect idea of the foregoing q and gh, as distinct sounds from k and gh. This tendency, and a trick of reading words like nisbut, *relation*, qismut, *fortune*, as if written nizbut, qizmut, should be carefully guarded

against and corrected immediately, otherwise these bad habits will be confirmed with the most pernicious consequences, in spite of all my observations on the consistent uniformity of the Hindee-Roman Alphabet, in which s never can express the power of z, though constantly doing so in our own absurd system of orthography, disgraced with sounds for which there are no characters, and with letters that possess no fixed sounds, whence a species of polygraphic orthoepy has arisen, more like the Baby-lonic confusion of tongues than a regular scheme, well calculated for the comprehension of juvenile minds during their first efforts on the very rudiments of vernacular speech and grammar.

10. Beginners must necessarily pronounce with great difficulty and harshness at their outset, but their own ears soon become the best correctors of such an evanescent fault, which has its uses even, and need not give the smallest real uneasiness to the learner, though it may for a time furnish fools with something to laugh at, instead of themselves, when the tables are turned completely upon them, in conversing with the natives, who, to a bad pronouncer, might bring *kceṛa*, a *worm* or *snake*, for *kṣeera*, a *cucumber*; or *gora*, a *European servant*, instead of *ghora*, a *horse*.

11. In strict orthoepic propriety, the diphthongs ue (y) uo (ou) should be expressed by ui, uoi, did not this mode militate considerably against Oriental orthography, with which, from an enlarged and progressive knowledge of the languages, we are strongly induced to conform, for reasons that need not be stated in this place.

12. The letters r, rh, are rather nominal deviations from d, dh, than formal characters in the Nagree system, still there is sufficient cause to preserve them, as distinct symbols, in a scheme of this kind.

13. Whoever recollects, that y, though called a semivowel, is now always treated as a consonant in my system, can meet with no trouble in pronouncing kiya, paya, beebiyon, as ki-ya, pa-ya, beebi-yon, nor in reconciling these with kce,a, pa,e,a, beebce,on, especially if he will at the same time consult the rules on the mutation of letters, in pages 6, 33, and 35.

14. In this work our English u in up, sup, cup, is, for cogent motives, still preserved to denote the shortest sound of a in America, (Umuriku) Calcutta, (Kulḱuttu), I must consequently beseech the learner to observe, once for all, that in my mode, position does not alter the power of a letter, therefore purdu, (pārdā) a

curtain, cannot become *purdoo* (*pardoo*) except by that perverseness and irregularity, which disgrace almost all the alphabets in the world : a censure from which the most philosophical of the whole, the Sunskrit even, is not altogether exempt.

15. The name of every letter comes as near its actual power as possible, whence *a*, *bu*, *pu*, *lu*, *hu*, are much more consistent and definite, than our *be*, *pe*, *ell*, *aitch*, or the Greek *alpha*, *beta*, &c. When consonants unite to form words, or appear as finals, the short inherent vowel is dropt before other vowels, whence *bd* in the Oriental characters is simply *bud*, not *budu*, and *bad* is neither *bu-ad* nor *bu-adu*, which it must be, were the names of separate letters in any language ignorantly confounded with their mere power, in the composition of words.

16. The number of syllables in a word, for the most part, depends on the number of vowels, as *a, o come!* *ja, o, go!* When two consonants occur between two vowels, they generally are divided, but when one is found, it is most convenient to give it to the last syllable, as *bur-tun*, *a vessel*, *pa-nee*, *water*, *a-ya*, *came*, *pa-ya*, *found* The Arabic and Persian often have final conso-

nants without an intermediate short vowel, as well as the Hindoos and ourselves, who admit of this in the beginning of words also, although no such coincidence as the last can occur in Arabic or Persian. Gurm, usl, hurn, buzın, rurm, are instances of the first species, swamee, kripa, of the last, all to be treated, as we would such combinations in our own language.

17. Those learners who content themselves with dialogues are not very likely to have much aid from Moonshees, *or native teachers*, in acquiring the true pronunciation; they will therefore do well to read the sentences aloud to themselves, after being thoroughly versed in the rules now delivered, as it may be thus in their power to acquire a very correct, distinct, and pleasing enunciation, during their progress through this work. Scholars who commence reading the language in the Oriental characters, will do well to persevere in acquiring a just pronunciation from my Roman Orthography, as I have seen some instances of a relapse to very great inaccuracy in good pronouncers, by a premature and ill judged preference of the Persian character.

When the foregoing principles and observations are well understood by the reader, he can meet with no obstacle in learning the sounds of the Hindoostanee alphabet; and after acquiring them completely, he should commence reading aloud every day, for one month, a few paragraphs of English, according to the plan laid down here for the Oriental tongues; supposing his own language a piece of Persian or Hindoostanee, in which he must forget of course, in many words, the English orthoepy entirely. It will very soon be discovered, that where our letters and sounds follow any fixed general principle, they will commonly coincide exactly with my scheme, and *vice versa*. Mushroom, British. just, church, such, king, sung, sink, see, boor, fling, swim, war, “ and thousands more, would be so written and pronounced in the Eastern tongues; but to enable the scholar to read this last sentence according to the system proposed, I would be under the necessity at first of writing it in our character thus:”

Aund thō,usaunds mōiai wō,uld bai sō writ-
tain aund prōnō,unsaid in t,hai ai,austairn tōng-
gu,ais (or -guiss, -gys) but tō ainaublai thai
stshōlaur tō raiaud t,his laust saintainsai akkōr-
ding tō thai syustaim prōpōsaid, i wō,uld bai

undair thai naisaissityu aut furst ōf writing it in uor tshaurauktairs thus.

Such an exercise, for the period mentioned above, would confirm the learner's pronunciation more than any thing I know, and his own ears would, in a few days, teach him to call a invariably *ære*, never ai; e not ee but ai; u short ä, in no instance oo nor yoo; ch always tsh, and j dzh, &c. In the same manner he would acquire a habit of pronouncing the very soft dentals of due, duke, tube properly, as none of the very harsh sort d t can occur in any English paragraph, provided he at the same time apply closely to the Hindoostanee alphabet, as illustrated and explained in this section of the work. To the man who can forget his own language so far as to bend its sounds accurately to my scheme of letters, we may safely submit the following Hindoostanee story, first in my way, and then in that which many other people would at once adopt, without having studied the subject so long and deliberately as I have done.

Ek badshah ne upue wuzeer se poochha, k
sub se bihtur mere huqq * men kya hue, urz kee,
ki udl kuina uor ruqeyut ka palna.

* The final duplicate here and in hudd, *limit*, kiss, *sen-*

Aick baudshauh nai apnai vizier sai puchhau, ke sub sai behtur mairai huck maing kea hy, arz kee, ke adl kurnau our riot kau paulnau.

If these two, and the English sentence in page 26, read as it would be pronounced in Hindoostanee, do not convey my meaning to the reader, I shall be at a loss how to make it more obvious to him by any written instructions ; he should therefore study this part well before he condemns it either as obscure or unintelligible, and he will assuredly perceive that each perusal of the whole will render it more and more familiar to himself, and to the capacity of any person whom he may thus wish to instruct in the accurate pronunciation of vital portion of a living tongue, without which, profound Oriental learning, for all the useful purposes of life in India, will prove nought but vanity and vexation of spirit. In the belief that the subsequent extract on this theme, from the Antijaogonist, may still render the subject more evident, it is herewith submitted to the reader.

The following English words attending to their true pronunciation, would, agreeably to my orthography, be written thus :

salton, with a few more, is preserved agreeably to the Arabic orthography, but one only of these finals can be pronounced.

bare,	I would write,	ber	gore,	I would write,	gor
age	- - - -	ej	ore	- - - -	or
bile	- - - -	bucl	sage	- - - -	sej
hall	- - - -	hal	useful	- -	yoosfool

The above words the learner should frequently repeat over, to accustom his eyes and his ears to the orthography of the Hindoostanee; and to the fixed sounds given to the English symbols, used here to express the words of that language.

For his further exercise and amusement, I shall here add an example of Addison's well known simile of the Angel,—first, according to our current English orthography,—secondly, according to the Hindoostanee orthography used here,—thirdly, according to that of the late Sir William Jones,—and, lastly, like the sentence in page 26, to confirm the practice there recommended, as the best I can devise for impressing on the reader's memory my mode of reading English, as so much Hindoostanee in the Hindec-Roman alphabet.

- “ So when some Angel, by divine command,
- “ With rising tempests shakes a guilty land,
- “ Such as of late o'er pale Britannia past,
- “ Calm and serene he drives the furious blast,

" And, pleas'd th' Almighty's orders to perform,

" Rides in the whirlwind and directs the storm."

This, according to my orthography, would be written as follows :

So hwen sum enjel, buē divuēn kumand,
 With ruezing tempests sheks a gilti land,
 Such ez uv let or pel Britanyu past,
 Kam and siren hec druevz thi fyoorvus bläst,
 And, pleezd th' almuētiz ordurz too purform,
 Ruedz in the hwurlwind and duereks thi storm.

But the learner will please to observe the sounds expressed above by *a e*, and *th*, not being found in the Hindoostanee system, do not properly belong to mine, though necessarily inserted in this specimen.

The following example of the late Sir William Jones's orthographical system is exhibited in the Asiatic Researches, Vol. I. page 33.

Sō hwen sm enjel, bai divain cāmānd,
 With raisin tempests shécs a gilti land,
 Sch az äv lét ór pel Britanya pást,
 Cālm and sirín hi draivz dhi fyuras bläst,
 And, plíz'd dh' ālmaitiz ūrderz tu perform,
 Raids in dhi hwerlwind and dāirects dhi stārm.

As in page 26.

Sō hwain sōmai aung-gel, byu divinai kōmmaund,
 With rising taimpaists shaukais au gueltyu laund,
 Such auz ōf lautai ōair paulai Britaunniau paust,
 Kaulm aund sairainai hai drivais thai furious blaust, &c.

A tolerably correct pronunciation of the under-mentioned Hindoostanee words might perhaps by many be acquired, if written agreeably to the uncertain orthography of the last column here :

bare (*well*) thus, baurey gor (*a grave*) thus, goar
 age (*before*) - augey or (*a side*) - - oar
 buel (*a bull*) - biel sej (*a bed*) - saidge
 hal (*state*) - haul

But how should we find symbols to express, agreeably to the analogy of English pronunciation, such words as the following: aya, *came*, sayu, *shade*, seahce, *ink*, or how distinguish gunge, *ganges*, from gunj, *a market*?

Certainly no two people would agree in regard to their pronunciation. The first three words would prove difficult in the extreme, and if the g were ever allowed the soft sound of j, it would often prove equivocal. Hence the necessity for a fixed system, adapted as nearly as possible to the existing sounds of the Hindoostanee language. By a little attention to the scale of letters in pages 3 and 7; by noting that the power of each letter in the Hindoostanee, is in all cases the same; by recollecting they

never admit of a deviation in sound, however various the combination, (excepting in the instances of ee oo eo ch gh kh sh zh, provided for in the scheme already noticed); and by remembering that no letter is useless or mute, (saving the few orthographic examples by the note in page 27, for which an adequate reason will be assigned hereafter, when we treat of Arabic forms);—the pronunciation will come perfectly easy in a short time, thus, aya, sa yu, sé,āhee, and gungé with the hard g in both instances, as if written gung-gé. But a, being in the Hindoostanee invariably broad, as in hall, e long as in vérité, and u short as in *sun*, the prosodial marks, (-) *broad*, (◌) *long*, and (◌) *short*, for those letters are unnecessary; and the *diæresis*, or division mark (◌), is more frequently used here to facilitate the progress of a mere beginner, than from any necessity for it in a,◌o, ja,◌o, ao,◌jao, as these, by a person conversant in my system of orthography, would be pronounced exactly the same in both cases, though so,◌o, *sleep*, bo,◌o, *sore*, muz,◌hub, *religion*, and some others, require it as marked in page 13, that o o z h may not become oo zh.

General Rules for the Mutation of Letters.

1. The short vowels are all more or less liable to convertibility, not only with each other, but with long vowels and diphthongs also, especially when these are homogeneous. The long vowels are in like manner convertible among themselves.

2. Diphthongs on similar principles are interchangeable together, and with long vowels also ; nay, they occasionally are permutable with the shorts, as already stated.

3. When e ee o or oo is followed by another vowel, a considerable change generally occurs, by the two first becoming y iy, and the last w œ v, or, in other words, these letters often become in ordinary discourse e ee o oo.

4. The vowels and semivowels, nay, some of the consonants, are met with interchangeable, particularly o oo for the labials b w, &c. yu and j.

5. Independent of the permutability of semivowels and liquids among themselves, h l become s ; m changes more rarely to b w.

6. The consonants are more subject to change in their own immediate series, and a few even

go beyond this, as j and g, ch and k, w and yu, ṭ and r, d j and z, s and kh.

7. W reduplicated, or followed by i ee, is very often expressed as v ; a sound which the illiterate in India seldom acquire.

8. One curious vowel consonant, viz uen, is generally lost in the diacritical point or vowel on, before, or after it, among those who speak Hindoostanee without adverting to the power of this most equivocal letter, which we and the Hindoos, from the nature of our abecedarian system, must regard as a vowel, though the Arabs consider it always as a consonant.

9. Such changes as do not fall under the above rules must be treated rather as anomalies, to be acquired by extensive practice hereafter, than as objects worthy of much attention now ; some of them, in fact, depending on the ignorance, affectation, or presumption of the natives, who frequently are desirous of appearing very profound adepts in the Hindoostanee, by introducing the nasal ŋ, or giving the common letters k g w j s the more learned sound of kh gh v z sh, where these do not exist.

Examples of the above Rules.

1. Hurn, hirn, *a deer*; nimuk, numuk, *salt*; sur, sir, *head*; moojh, mijh, *me*; jul, jol, *water*; buttee, batee, *a candle*; tup, tap, *a fever*; phir, pher, *again*; idhur, eedhur, *hither*; chukhna, cheekhna, *to taste*; puhla, puhila, puchla, *first*; buhlana, buhilana, buchlana, *to amuse*; kheenchna, khenchna, khuenchna, *to pull*; bar, ber, *a time*; rikabee, rikebee, *a dish*; burabur, burobur, *equal*; thasna, thoosna, *to cram*; age, agoo, *before*; peeche, pachhe, *behind*; ko, koo, *for*; kyon, why. Innumerable other instances might be produced here, and after all the examples, were that now requisite in these pages.

2. Bhue, bhuo, *fear*; suo, sue, *a hundred*; luo, lue, *love*; khuemu, khemu, kheemu, *a tent*; uor, ar, *more*; foolad, folad, fuolad, *steel*; biluor, biloor, bilor, *crystal*; kuon, kon, *who?* muel, mul, *filth*.

3. Kea, kya, *what*; kee, kiya, *made, did*; aea, aya, *came*; keon, kyon, *why*; saeu, sayu, *shade*; Hindoo, ee, Hinduwee, Hindvee, *Indian*; tulowa, tuloo, *sole of the foot*; joo, ja, *dice, a game, hazard, &c.*

4. Yumna, jumna, *the river* so called ; yog, jog, *junction* ; mapna, napna, *to measure* ; neela, leela, *blue* ; deewar, deewal, *a wall* ; seb, se, o, *an apple* ; de, o, deb, dew, *a demon, god* ; suro, surv, surw, *the cypress, &c.* bundu, burdu, *a slave* ; puhinna, puhirna, *to put on.*

5. Deemuk, deewuk, *a white ant* ; mah, mas, *a month* ; Eumbu, ee, Mumbu, ee, *Bombay* ; nikulna, nikusna, *to issue.*

6. Sunskrit, shunskrit ; khidmut, khizmut, kisnut, *duty* ; qumee, s, kumeez, *a shirt* ; zumeen, jumeen, *land* ; bheegna, bheejna, *to wet* ; chhi-ma, khima, *pardon* ; bhasha, bhakha, *speech*, dokhna, dosna, *to blame* ; duhez, juhez, *a dourry* ; khurj, khurch, *erpence* ; mushuulchee, musaljee, *link boy* ; hawurchee, baburchee, baburjee, *a cook* ; duuwa, daya, *a claim* ; badshah, padshah, *a king* ; peel, feel, *an elephant* ; huwelee, huvelee, hubelee, *a mansion* ; huwaldar, havildar, *a serjeant* ; butuk, butukh, *a duck* ; ubtuk, ubtug, *yet* ; deg, deggh, *a pot* ; aqa, agha, *master* ; nuqshu, nukhshu, *a plan* ; fikr, fiqr, *thought* ; bed, bet, *a cane* ; baroot, barood, *powder* ; karta, cuts ; buetha, site, and such verbs often become karta, buerhta, &c. ghola, gholja, *a horse.* In fact, there would be no end of the examples which might

be collected under this rule, as the learner may see by consulting the large Grammar.

7. Nuwwab, nuwab, *nabob* ; fidwee, fidvee, *liege* ; huwelee, huvelee, *mansion* ; nuwees, nuvees, *writer* ; wis, vis, *that*.

8. This can be illustrated by practice only, among the endless instances which must every where occur of the extraordinary letter uen, when represented by u, just before or after any vowel. It is for the most part in Hindoostanee so entirely mute, as not to be distinguished from its accompanying long or short vowel, and following u as in buud, *after* ; luul, *red* ; ruuna, *beautiful* ; tuureef, *praise* ; mushuul, *torch* ; the coalescence of the two shorts u and u naturally produces the long sound awe, as bad, lal, rana, tareef, mushal, in the Hindoostanee mode of pronouncing these words, less accurate however than the uu now adopted. See pages 43, 44.

9. Among these we may enumerate guo, ga, e, *a cow* ; nuo, nue, a, *new* ; yuk, yek, ek, *one* ; uf-yoon, ufeem, *opium* ; mueyoor, mor, *a peacock* ; nain, na, on, *name* ; roothna, roosna, *to fret* ; kumul, kunwul, *the lotos* ; bhejna, bezna, *to send*, and some of those under 6 above.

When the foregoing rules, with their examples, are well understood, and when the scholar can

extend them as far as they will go, he must also advert to those changes which depend upon the expansion, contraction and inversion of words in most languages, and in none more frequently than in the Hindoostanee. To assist him in this necessary exercise, the following instances may suffice. Tegha, tegh, *a sword*; umma, ma, *mother*; farigh khutee, farkhutee, *a release*; dust-khut, duskhut, *signature*; suwar, uswar, *a troop*; wabustu, awabust, *dependents*; puhonchna, ehuhonpna, *to arrive*; mooulluq, umulluq, *suspended*; fuseel, sufeel, *a rampart*; durukht, durkut, *a tree*; inşaf, nisaf, *justice*; qooful, qooluf, *a lock*; fuleetu, futeelu, *a match or wick*; ħawun, humam, *a mortar*; and others too numerous for insertion. The scholar cannot pay sufficient attention to the great tendency which words in the Hindoostanee have to assume or drop short vowels, that occur or should be omitted between two consonants, such as uşul, nuqul, Urbee, waştu, for *Urubee, wasitu, uşl, nuql*, &c. &c. but particular instances would be endless.

General rules for speaking to the Natives of India, with the greatest chance of understanding them and of being understood, after the learner has acquired an accurate idea of the sounds of their letters, as well as the various mutations or corruptions, to which these are subject.

1. AN order or sentence should never be given or commenced abruptly, without prefacing it with some such expression as *soono, hear!* lest one half of the words be spoken before the Native has been fairly put on his guard to hear them. *Kyoon, why, how, well; kuho, say; bhu, ee, friend;* with many others, are prefixed by the natives to sentences, and may in general be considered not only ornamental expletives, but also preparative words like *attention*, &c. among us, by which the hearer cocks his ears or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not distinctly heard one single word, consequently either a repetition must take place or the execution of it will prove very unsatisfactory indeed.

2. The Hindoostanee being naturally very concise on many occasions, as few words as possible should be used at first, to prevent bad pronunciation or worse construction from confounding the hearer, and thereby defeating the speaker's wishes entirely. Thus, "give me a plate," and many such orders, will be perfectly plain by simply saying, "basun," *a plate*, with that emphasis and look, which in all countries and tongues, denote the want of a thing.

3. A stock of the most necessary nouns and verbs, with a small number of words of place and time, will soon enable a learner, who attends to the last rule, to get what he wants from the people, if he will only recollect, that by simply changing the *na* of every infinitive to *o*, he forms their imperative plural at once. This part, of all others, is the most useful to new comers in India, and ought to be acquired accordingly.

4. A slow, easy, distinct, and rather broad manner of speaking will sooner be comprehended by the Hindoostanees, than the reverse, which is moreover deemed a sign of vulgarity or culpable impetuosity, that the better sort of people among them carefully avoid: Their men of rank and genteel manners are commonly

much more readily understood, by a novice in the language, than those are who call themselves Moonshees, but who in reality know little or nothing of the very tongue they pretend to teach, while they endeavour to build their importance on a pedantic style and flippancy of speech, that must puzzle every beginner.

5. The Native who receives an order should always be made to repeat what he conceives is to be done, as in this way the chance of misconception is not only obviated, but the learner has often moreover a good opportunity of correcting his own sentences, thus repeated in the true idiom of the Hindoostanee, by the very people who know it best.

6. When the Natives speak English, they commonly give a very instructive lesson on the nature and idiom of their vernacular tongue, of which no scholar of any penetration will fail to avail himself, when he clothes his English ideas in the speech of Hindoostan.

7. There is something rather perplexing in the pronunciation of n before g and k, to those who are not aware, that it then has, even in our own tongue, the power of ng in hunger, hunger; anger, ang-ger; sinking, sing-king; thinking, thing-king: On this principle ng nk must

be supposed always to imply the sound of ngk or ngg, unless when thus divided, n,k ng, whence Gunge, *the Ganges*; nunga, *naked*; kunkur, *gravel*; and all such words, should be spoken as if written so, Gung-ge, nung-ga, kung-kur, by those who are resolved to pronounce so as to be always understood.

8. When ch or k precedes chh and kh, as in uch-chha, *good*, muk-khee, *a fly*, it is more with a view of shewing how the originals are written, than with any solicitude to have them very accurately pronounced utsh-tsh^hha, &c. as this is almost impossible, but in dek^hkur, *having seen*; ruk^hkur, *having placed*; and all such words, the h must be very distinctly heard before and after the k, thus, dek^h-kur, ruk^h-kur, &c. though this at first will be rather difficult.

9. After the consonants, y may prove at first troublesome in kya, *what?* pyar, *love*, &c. till the scholar adverts to its power as the consonant yu in *young*, *yawn*, &c. which, with k or p before them, I would write pyung, kyau; y never being a diphthongal vowel here as in our words dry, drue, by, bue, &c. The soft d and t will become dh th if the reader be not constantly on his guard against this deviation, proceeding from a strong desire to soften these

letters as far as he can. If the word *Jupiter* come from *deus pater*, instead of *jurans pater*, as some suppose, it will prove that d was so mollified to j by the ancients, as well as by the moderns. See page 10, also 36, for duhez juhez, ¹a dowry, recollecting at the same time, that d t are neither dzh nor tsh, but mere dentals, formed by protruding the tip of the tongue between the teeth while pronouncing them.

10. In cases of moment, when we have to converse with, or interrogate a Native, this should always be prefaced with some trivial discourse, not only to enable the person to overcome his apprehension, but to comprehend the address of a total stranger, whose tone of voice and manner of expression may seem at first so uncommon or indistinct, as to be, for a few minutes, almost unintelligible.

11. Sometimes this dulness of comprehension may be affected to gain time for an evasive or studied reply, as every Hindoostanee is too apt to conceive the most innocent of our queries only so many traps set to catch him in some villany or other. Should this occur to a man conscious of his abilities as a linguist, instead of being disconcerted, he will boldly proceed

and convince the Native, that he is not to be put out of his way by any such subterfuges.

12. No attempt to speak to the people of India intelligibly, without a previous knowledge of the scheme of the Letters, can ever be expected to succeed, by those who do not conceive there exists some infallible spell in the very form of a strange character, or in the mere use of dialogues; (without either the proper sound or emphasis, which letters, words, and sentences require,) a property that I have never yet been able to discover in any alphabet or language, which was not previously illustrated and explained in my own, both respecting the individual power of letters, and the grammatical order and construction of sentences.

In drawing a comparison between the Roman alphabet, as applicable to the languages of Europe, and the Oriental, as it regards those of Asia, we may fairly say of both, that in the first, the powers of the letters are very absurdly ever varying; while, in the Eastern alphabets, their forms are not less liable to change, circumstances vexatious enough in each system to beginners. We have too few letters to express all our sounds, while the Hindoostances, on the other hand, possess such a superabund-

ance of characters, that one sound has often three letters, though one of ours have, rather unfortunately, at times four or five sounds in the English tongue. .

Having premised every thing most essential for the just comprehension and pronunciation, or orthoepy, of the Hindoostanee, when spoken to or by us in India, we must now proceed to its orthography, that a similarity of sound may never hereafter mislead us, when we wish to transpose our knowledge from the Roman character, adopted here, to the Oriental alphabets, contrasted with the letters of our own tongue, which all agree well enough till we come to the—

u and this, while pronounced as u before explained, merely reminds the learner of its representing the curious vowel consonant, that the Arabians call uen, for which, however, neither we nor the Hindoos have any corresponding letter: u final, after a vowel, is almost mute, as in *shoorouu*, *beginning*, while in *shumu*, *a candle*, it rather has the sound of a in water, and in the Hindoostanee the word is rendered *shuma*, like those examples produced in page 37, *q. v.* though, on the whole, it is best to preserve

the orthoepigraphical plan as much as we can, particularly when the sounds either way differ very little from each other, as any person will perceive who compares tu-ureef, rapidly sounded tuureef, with the common mode tareef, *praise*, in which last the uen is less obvious than in tuureef.

u { expressing still the same sound of u in up,
u { cup, only denote particular Arabic combinations, to be acquired hereafter.

a shows that uen precedes, but is almost lost in the sound of its following a; this, therefore, differs in the Hindoostanee very little from the broad sound *ave* in call, &c.

a in sound as above, but expressive of a peculiar form or combination in the Arabic, the knowledge of which may be at present dispensed with by the mere student of Hindoostanee.

a ditto.

i is to i exactly what u is to u above.

i no difference in the sound, though it certainly denotes rather e than i in the original.

ee { are to ee and oo, respectively, just what a
oo { is to a.

oo see u and i.

oo represents a semi-mute, oo or w, of the original.

w ditto.

h rather a harsher aspirate than h formerly described, and peculiar to the Arabic alphabet, but in Hindoostan pronounced just as the simple breathing hu.

h { discriminate aspirates in the Sunskrit alphabet from h and each other, though the sound as such does not differ from h in the smallest degree.

n { have been detailed in pages 9, 17, and 23,
r { which the learner may now consult.

{ the first is peculiar to the Hindoos, the second to the Arabs, still both are pronounced like the common n in run, nurse, &c.

r { letters peculiar to the Hindoos in form, but
l { exactly of the same power as r l.

t {
d { noticed in page 10.

s { varieties of similar sounds by different letters, like our council, counsel, jilt, gin, &c.

s { s in Arabic resembles our th in *thin*, but in the Hindoostanee it is merely s of sin, sun.

z { like the above, mere formal varieties of the self-same sound ; we write has (haz) haze,
z { expressing the z by s in has, and by z in haze, while the sound is the same in both.

is to t, precisely what *ṣ* is to s, and like it in Arabic, has the power of th in *thine*, but in Hindoostanee is pronounced like t in *tin*, *tune*.

As the Hindoostanee student may often meet with my former publications, in which either the Hindee-Roman system was not so correctly and ultimately fixed as it is now, or the orthography in the Oriental tongues was not deemed of so much consequence as the pronunciation, it is but just to submit the following prospectus to his consideration, to guide him through the present or any other of my Oriental works, in which he will nevertheless find very few deviations from my original plan, that do not entirely depend on the great progress we have made in the learning of the East, since I commenced my large Grammar and Dictionary of the Hindoostanee language. Among these, the words *paṇw*, *the foot*, *gaṇw*, *a village*, and a few others, were long expressed by *gaṇ*, *paṇ*, in which the inflexion plural was not half so distinct as it is now in *paṇwoṇ*, *gaṇwoṇ*, &c. though *paṇw* come as near the true pronunciation, if not more so, than *paṇ* formerly used.

u	u	} and other Italic vowels, or Roman, when the word was in Italics.
a, &c.	a	
i	i	
ue	-y	
uo	ou	
yoo	eu	
w	w with ° over it.	
h	h with the figure ° over it.	
n	n with ~ or ° ditto.	
t	t or t with ~ ditto.	
t	t with the ° over it.	
d	d ditto ~.	
r	r ditto ~.	
s	} or s with figures over them.	
s		
z	} z ditto, all much more trouble- some and less consistent than the z z z, &c. of this Work.	
z		
z		

In the whole of the foregoing, the letters t d r alone represent sounds that are not quite familiar to ourselves ; for z z z are merely three forms of z for its one sound, as stated in pages 45—47.

Students, who may wisely resolve to proceed as far in the Oriental characters and tongues in

this country as they possibly can, will receive every information on the above subject of redundant letters, to express the same sounds, by consulting my Hindee-Roman Orthoepigraphical Ultimatum, lately published for this purpose. That it may prove as extensively useful as possible to those who may henceforth teach, or wish to be taught, a language, so prevalent and indispensable in India as the Hindoostanee is to gentlemen of every description in that distant region, on sound principles, I shall here strongly recommend a reference to the above publication, more especially after the reader has made adequate progress in the present work. In the mean time, by way of specimen, the following quotation from the popular story of Sukœntula, given in the Ultimatum, is presented to the reader with a translation, in this place.

“ Ub age dastan ka yoon buyan hue, ki œs jungul meñ siwa Khœda ke, œska koœe khubur lenewala nu tha, pur ek pukheroo œs pur upne puron ka sayu kiye tha, is se œska nam Sukœntula hœa. Wuhañ purœe hœœe wœh roteœ theœ, anœwœn ke moteœ pulkon meñ piroteœ theœ ; doodh ke liye mœnh pusar ruheœ theœ ; bath pañw upne, mar ruheœ theœ : ki Purwurdugari ælum ne, upna fuñl kiya, jo Kunn

Moonee kuheen nuhane ko chule the, jon os
turf se ho nikle, dekha, ki yih kya qoodruti ila-
hee hue, jo is soorut se nuzur atee hue !

os nuo goole chumun ko goolistan se door dekha,
hueran bu rungi boolbooli tusweer ho gu.e.

* Ghultan doore yuteem see thee, lek khak pur,
Ghultani oskee dekha, we dilgeer ho gu.e.

os pur onhen nihayut tur aya, duorkur
khak pur se othaya, godee men lekur kuhne
luge, yih Puree, Jinn, ya kisee quom kee uesee
khoob soorut lurkee hue, ki dekhee nu soonee,
koochh kuha nuheen jata, uor koochh sumujh
men nuheen ata ; kis ne is jungul men lakur
khak ke oopur is chand ke tokre ko dal diya
tha, ose chhatee se luga, hoo, ye dil men
soch bichar kurte, ghur ko phire.

Mukan men puhonchte hee upnee buhun
Guotumee ko, oskee soorut dikhakur, pyar se
kuha, ki "jee lugakur buhot uch-chhee turh
purwurish kurtee ruhiyo, uesa nu ho, ki kisee
tuor se kotahee ho."

Lurkee kee jo wooh soorut osne dekhee ;

* The Italic *e* here and elsewhere, denotes *i* made long,
for the sake of the verse, and *i* shows that *ee* has been short-
ened by the same poetic licence, for which we have no other
expedient left than these Italics, applicable to *u* for *a*, &c. or
vice versa.

uor bha,ee 'kee, 'oske huq men yih mihrbanee
 kee baten sooneh, puhle oskee bula,eh leen,
 phir god se lekur, upne gule luga, palne lugee;
 din rat chhatee pur osse loptatee thee; mihr o
 muhubbut se doodh pilwatee thee.

WooH is soorut se pultee thee; uor jitne os
 jungul ke tupushwee the; sub os ko pyar kurte
 the; sub kee wooH pyaree thee; on subhon
 men mushhoor tha, ki yih Kunn kee belee hue.
 Din budin wooH buree hotee thee, uor tookhmi
 muhubbut har dil men botee thee.

Uor bhee do lurkiyan wahan theen, ek ka
 nam Unossooya tha, doosree ka nam Pruyum-
 vuda; teenon purwurish pakur jub buree hooi-
 yan ath puhur sath khelne lugiyen; on sub-
 hon ko apus men uese pyar ikhlaa tha, goya
 on kee ek jan uor jooda jooda qalib tha.

Hur ek on men thee zoohru o mihr o mah,
 Jinhen dekhkur howe Yoosof ko chah.

Ugur chah shajir kure shajiree,

Buyan on kee howe nu khoobec zuree.

Khoda ne upne dusti qoodrut se, on teen-
 on ka surapa men surapa khoobiyan bhar dee
 theen.

Bhuwen jub ki ghosse men theen tanteen,
 Jigur teeri mizhgan se theen chhanteen.

Tulut toof se jis dum ki we hunstiyan,
To zahid ko bhee soojhteen mustiyan.

Hur ek ka wooh puree sa chihru jo nuzur
ata, koee to ghush khata, uor koee deewanu
ho jata.

Jo zoelfen theen zunjeeri pa.e joonoon,
Kufe pa.e rungeen thee surgurmi khoon.

Ugurchi zahir men we subhee sir se panw tu-
luk tumam hoosn o jumal, uor naz o uda theen,
lekin huqeequt men wooh shooulu bhubhooka,
ki jis ka nam Sukontula tha, upne ek julwe
se, dil o jan donoñ juhan ka phoonk detee thee;
shoohru oskee gurm bazaree ka, dhoom oske
hoosni alum soz kee, uesee thee, ki aftabi alum-
tab ko ek zurru os ke age tujullee nu thee.

Kuhan tuk buyan oskee hon khoobiyan,
Surapa theen os men khosh osloobiyan.

Ulqissu, Kunn Moonee ne, ek din os naz-
neen se yih bat kuhee, ki "ub muen teeruth
kurne ko jata hoon, thore se dinon men nuha-
kui phir ata hoon, tub tuluk too chuen uor
aram se yuhan khosh rubiyo; jo kochh, mut-
loob ho, Guotumee se kuha kuriyo, wooh teree
khañir hazir kiya kuregee, uor jan o dil se sutl-
qe qorban hokur, sir se panw tuluk teree bu-
laen liya kuregee. Pur jo koee Tupushwee
yuhan awe, adur kur panw puriyo, uor oskee'

khidmut keejiyo, juhaṇtuk toojh se ho suke, kotahee mut keejo." Is is turḥ wooh ose sum-jha, nuṣeeḥut dilasa de, ruwanu hoo,a.

"The story thus proceeds: In that wilderness she had no real protector but the Almighty, though an eagle shaded her with its wings, whence her name of Sukōntula. There the babe lay weeping and crying, while the pearly tears were flowing from her eyes; rolling and tossing on the ground, in vain did she continue opening her little mouth for milk, till the Omnipotent was graciously pleased to conduct the holy saint Kunn to his ablutions that way, and no sooner did he approach the place, than he saw and admired the goodness of divine Providence manifested in the scene that appeared before him.

Seeing this rose-bud lying torn far from the parent bush, he stood motionless with wonder, like a fascinated nightingale. The child seemed a lost pearl cast on the ground, for whose forlorn state he felt grieved to the heart.

Kunn, moved with compassion, ran and raised the infant from the dust, and, taking it in his bosom, thus said to himself. "I cannot comprehend nor say what this angel, fairy, or

some body's lovely babe, whose beauty surpasses every thing seen or described, can possibly be : Who can have abandoned a form fairer than Diana, on the cold earth in this desert !" Pressing the child to his breast, and filled with such thoughts, he returned home.

On reaching his dwelling, he showed his sister Guotumce, the baby's face, and observed affectionately, " Pray continue to cherish it with the utmost care and attention ; never let me hear of any thing like the smallest neglect."

When she beheld the little cherub's countenance, and heard the kind injunctions of her brother respecting it, she first blessed the babe, and then embracing it, set about nourishing her tender charge, which was constantly afterwards dandled on her knee, and suckled with fondness and delight.

In this manner Sukcontula was reared, and the hermits or holy men of the wilderness were all very much attached to her ; she was, in short, the darling of the whole, and passed for Kunn's daughter. She grew up apace, and sowed the seeds of affection in every heart.

There were also two other girls, one named Uncoooya, and the other Pruyumvuda. When the three so fostered, increased in strength,

they used to play together the livelong day, and were as cordial and fond of each other as if one soul had animated their separate bodies.

Each of them was a Venus, a Juno, or a Cynthia, whom, had even the chaste Joseph seen, he must have loved.

Should the muse attempt their praises in verse, her strains would fall far short of their excellence.

The plastic hand of the Creator had formed them in the image of loveliness itself.

When they shot angry glances at beholders, they pierced their hearts with the arrows of scorn; but while arrayed in the blandishment of smiles, even anchorites themselves felt the fervour of love. The angelic faces of those charmers were no sooner beheld by any one, than he either fainted with delight, or became distracted with passion. Their jetty ringlets formed the chains of frantic lovers, whose blood seemed to tinge the glowing soles of those damsels snow-white feet.

Though the whole were apparently a constellation of the graces, still, in reality, that brilliant star named Sukcontula, with a single spark of her beauty, so inflamed the hearts of both worlds as a universal toast, that the pa-

diant sun himself grew dim with envying her lustre. How shall I describe those charms, which concentrated in her all that is lovely, personified?

At length, the hermit Kunn one day thus addressed that beauty: "I am now going on a pilgrimage, and, having performed my devotions, will in a few days return; till then, do thou stay contented here at rest and ease; whatever may be wanted, be sure to inform Guotumee, for she will not fail to please you, and, as a person devoted entirely to you, she will continue to bless and protect you. Should any saint sojourn this way, fall respectfully prostrate at his feet, and perform every office of hospitality to him, without omitting the smallest duty, to the utmost of your power."—In this manner having explained his wishes to Sukootula, he bade her farewell, and departed."

Before closing this section, the scholar must, for the last time, be reminded of its real utility and importance to him, as an Orientalist; he should therefore study it again and again, more especially those portions which warn him to shun bad pronunciation, or point out the road to that which is right.

Much thought and constant practice will do more for the solitary student than he will all at once credit; and if he fortunately meet with a companion more diligent and acute than himself, the road will daily prove smoother and smoother, as they proceed together towards that stage of perfection, which is indispensable to every gentleman who desires to be useful to his employers, and comfortable within himself in British India. To speak and behave in that country as such on all occasions, is of more moment to every civil or military officer in particular, and to the state in general, than superficial observers can readily admit: Hence the subject has never, till lately, obtained that attention which its importance demands, and will yet command, either among the French or us.

The learner who may heedlessly proceed through these sheets, will run the risk of imperceptibly acquiring a pronunciation, which he must afterwards be forced to unlearn; whereas he who shall weigh every letter, syllable, and word well, before he quits this key to the current living speech of India, may yet feel, after his arrival in that country, some gratitude and respect for the only author who has paid unwearied attention, during a space of twenty

years, to this subject alone, and who may certainly enable every real student, if he chooses, to speak the Hindoostanee well, long before he sets a foot on our Eastern territories.

To profound erudition as an Orientalist, I make no pretensions ; but the point of accurate pronunciation in British India, as far as the Hindoostanee and Persian languages, now spoken there, are concerned, I cannot readily concede to any man, however learned he may otherwise be, or whatever opportunities he may have enjoyed of hearing the latter spoken in its local purity by the Persians themselves, who undoubtedly are apt to change the u of India to a sound like the English e, the Hindoostanee e to ee, a to oo, and some others, which need not be stated in this place.

That this portion of the Monitor is remarkable for repetitions cannot be denied ; still the learner, who means really to profit by this apparent blemish, may yet confess, that he required them all, before the various objects connected with much and speedy proficiency in the Hindee-Roman alphabet could arrest that attention, which the accurate pronunciation of living tongues, at our first outset, imperiously requires from every scholar.

Notwithstanding every thing said in page 20 on the gutturals kh and gh, I fear, that mughroor, *proud*, murghoob, *delightful*, mukh-zun, *a magazine*, mukhşboş, *special*, and such words, may still try the reader's skill, and teach him, that retrospective patience and perseverance only can insure perfection. Even is, as, rusm, will, in spite of the caveat in page 21, become again in his mouth iz, az, ruzm, rather than the iss, auss, russm, intended. If my pupil have escaped the snare laid for him in the above instances, let him call me a tautologist with impunity, otherwise I beg leave to observe, that useful truths are not the worse recollected by being frequently repeated.

Words wherein two or more difficulties suddenly catch the tyro's eye, will generally create so much anxiety to pronounce well, that one only will be overcome, while the others escape correction entirely. He must syllable all long vocables before he can possibly do them ample justice as such; and the final h in koochh, &c. should not be allowed to mislead him so far as to say kphooch, to which his tongue at first will be too prone, unless he every moment almost think, or say to himself—'Take care! no expirate! long vowel! a short! a soft dental! a diphthong!

vowel! the consonant *yu*! no French *œu* or *u*, as in *œuvre*, *perdu*! &c. this sound cannot therefore exist here. One's own ears will in a few days prove excellent correctors, provided the mind is stedfastly fixed upon the object in pursuit; and where there happens to be no better instructor, I see no other resource for the solitary scholar than a pertinacious trial of the above and similar expedients.

As I mean to take every favourable opportunity of communicating gratuitously my orthoepical knowledge to those who may wish to instruct others, students hereafter will probably have it in their power to obtain correct *viva voce* information on this essential, but arduous portion of their Oriental studies, and when attainable, it should never be neglected; for no perusal of a work can possibly supply the place of a living intelligent monitor.

The present, in default of a better, will answer every useful purpose, more especially where there are two or three studying it together, or where due attention is unremittingly paid to the context, and great assiduity evinced in reading much aloud, with a full manly voice, that the organs of hearing, more intellectually alert, may constantly regulate and correct those of sight and speech.

In this way, the memory, so requisite in the acquisition of languages, is progressively brought to a high degree of perfection, as experience daily confirms that influence which the eyes, ears, and tongue conjoined, evidently possess over the faculty of recollection. He who reads, hears, sees, and writes a word all at once, may be said to have four strings, instead of one, to the bow of his mind, which, properly bent on the objects of its pursuit, must eventually hit the mark in view, with the well-directed arrow of perception, to leave a vestige behind, which no length of time can obliterate.

Hindoostanee Significant Particles.

LONG experience in teaching the Hindoostanee has convinced me, that the shortest road to a very great proficiency in that and other Oriental tongues, is a previous acquaintance with their significant letters, syllables, and particles. I shall consequently exhibit the most common in the subsequent pages, leaving it entirely to the learner's option whether he shall

try to acquire the Hindóostanee in this new way, or prefer the old beaten path of regular declensions, conjugation, &c.

• These will be found in their proper place, together with the usual rules of syntax; the whole being illustrated and confirmed by the dialogues, exercises, &c. in the present performance, collected into one focus here from a great variety of my other publications, in every part of which the scholar will prove more or less expert, in proportion to the pains he may now take with the following etymological view of the Significant Particles, as initial, medial, or final, throughout the Hindoostanee language.

The letters u and a, being merely homogeneous short and long vowels, may be classed together as significant particles or terminations; as far as they will go, in this etymological department of the Oriental tongues: a or u in the nom. sing. becomes e in the inflexion sing. and nom. plur. and in the infl. plur. oṅ; gol-a, *a ball*; infl. gole, *a ball*; nom. plur. gole, *balls*; infl. plur. goloṅ; bund-u, bunde, *a slave*; bunde, bundon, *slaves*; sheeshu, sheeshe, *a glass*; sheeshe, sheeshon, *glasses*. They are both masculine terminations, which, particularly a, become ee in the feminine and diminutive form; beṭa, *a*

son; beṭee, a daughter; ghora, a horse; ghoree, a mare; bheṛa, a ram; bheṛee, a ewe; gora, a fair man; goree, a fair woman; golee, a bullet; sheeshee, a vial; chooha, a rat; choohce, a mouse, bandee, a female slave, from bundu, below and above.

In words like *gol, round; moord, dead; bund, bound; huft, seven; punj, fire; gurm, warm; a* and *u* appear as adjuncts thus: *gol-a, a ball; moord-u, a corpse; bund-u, a slave; huft-u, a week; punj-u, a hand; gurm-a, warm weather, summer.*

In verbs these terminations greatly resemble our perfect sign *ed* or *d, en, &c.*; *chah, love; chah-a, loved; mar, beat; mar-a, beaten, a victim; purh-a, dan-a, learn-ed; azmood-u, experienced.*

Compounds become adjectives like ours in *ed, al, &c.* so; *doodil-a, distracted; doosal-u, triennial; chuogosh-u, quadrangular; and many are thus formed from nouns, piyas, thirst; piyas-a, thirsty; muc, filth; muc-a, filthy; bhookh, hunger; bhookh-a, hungry.*

Sometimes *a* is a definite sign, *bheṛ, a sheep; bheṛ-a, the ram; gung, a river; gung-a, the river, which we have miscalled ganges; khod, self; khod-a, self-existent, i. e. God; doomb, a tail; doomb-a, the sheep with a large tail; pu-*

run, *a city*; Puṭn-a, the city we call *Patna*; a, as a word, means *come*, in Persian and Hindoo-stanee, whence perhaps its use as a vocative sign in both languages occasionally; yar-a, *O friend*; jan-a, *O beloved*; buhin-a, *O sister*.

Terminating words, a resembles our adverbial ly; zahira, *apparently*; uṣl-a, *truly*; mootluq-a, *entirely*;—often zahir-un, uṣl-un, &c. u (or un) is a common privative prefix, and sometimes a feminine sign; u-par, *shore-less*; u-phul, *fruit-less*; u-mur, *im-mortal*; u-chook, *in-fallible*; u-lug, *dis-joined*; u-mol, *in-estimable*; u-haṇ, *no*, from haṇ, *yes*; shaṣir-u, *a poet-ess*; mulik-u, *a prince-ss*,—a may be met with medially, as in buṇ a buṇ, *breast to breast, equal*; lub a lub, *lip to lip, brimful*; sur a pa, *cap-a-pee*; runga rung, *various*; sur a sur, *end to end, entirely*, &c.

Before na of neuter, and other verbs, a makes them active, or causal, thus; buchna, *to escape*; buchana, *to save, preserve*, &c.; busna, *to dwell*; busana, *to people*; soonna, *to hear*; soonana, *to tell, or cause hear*; or when substituted for u so. murna, *to die*; maina. *to kill, or cause die*; kuṭ-na, *to cut*, v. n. kaṭna, v. a. buhukna, *to stray*; buhkana, *to mislead*; sumujḥna, *to comprehend*; •sumujḥana, *to explain*;—a and u are frequently dropt, more especially u, when it would be as

troublesome as our *e* in words like *tigress*, *hungry*, *angry*, &c. never *tigeress*, *hungery*, &c.; *kumeen*, *kumēēṇṇ*, *mean*; *unnaj*, *naj*, *grain*; *ḍal*, *ḍala*, *a branch*; *ceṇṭ*, *ceṇṭa*, *a brick*; *sumujhna*, *sumjhana*, not *sumujhana*; *puṭna*, as already stated, not *puṭuna*.

The nasal *ṇ* after *a* does not prevent its inflective and plural *e*, nor the feminine *ce* in words like *duswaṇ*, *dusweṇ*, *dusweenṇ*, *the tenth boy, girl*, &c.—*aṇ* forms the nominative plural of all feminines in *ee*, which last then becomes *iy*; *golee*, *a bullet*; *goliyaṇ*, *bullets*; *choohce*, *a mouse*; *choohiyaṇ*, *mice*; and of some Persian masculines, as *saqce*, *a cup-bearer*; *saqiyaṇ*, *cup-bearers*;—*a* or *o*, followed by *a*, generally requires an intermediate *y* or *w* to prevent the hiatus of such homogeneous sounds, whence verbs, in *ana*, *ona*, have their perfect tense rather in *aya*, *oya*, than in *a,a*, *o,a*, and such plural inflexions, as *ma-yoṇ*, *mothers*, *duwa-yoṇ*, *medicines*, for *ma-oṇ*, *duwa-oṇ*, &c.; *gana*, *guwana*, *to sing*, &c. *chhana*, *chhuwana*, *to shade, overcast*, are formed on this principle, as *ga,ana*, *chha,ana*, would be troublesome.

Almost every tense of the verb has *a* in the singular number, for all the persons masculine, *ee* for the feminine singular, *e* for the mascu-

line plural, and iyaṇ, or eeṇ, for the feminine; conjugation therefore is little more than a mere repetition of the declension of nouns, as now illustrated under this letter, or rather significant particle a or u, which are so often interchangeable as to be almost one and the same; whence bandee, for bundee, *a female slave*, with hundreds more.

The learner will do well to acquire a habit of ringing the changes of a e ee iyaṇ oṇ, till they become perfectly familiar to his ear, adverting at the same time to their various uses in grammar; viz. a is almost always a masculine, singular, uninflected sign; e is both a masculine singular inflexion and a nominative plural; ee is a feminine singular, iyaṇ, or eeṇ, its nominative plural; oṇ the plural inflexion of most nouns, in a or u, as formerly stated on the principles of substitution; but oṇ is rather an adjunct to all the rest.

By inflexion is meant that part of a noun or pronoun, which, with the aid of prepositions, or postpositions, forms what are called the various cases of nouns:

I, infl. me, *cases*, of me, to me, &c.

We, infl. us, *cases*, of us, to us, &c.

Gola, *a ball*; gole ka, ke, kee, *of a ball*; gole ko, *to a ball, a ball, &c.*

Gole, *balls*; golon ka, ke, kee, *of balls*; golon ko, *to balls, balls, &c.* golon se, *from, with, or by balls.*

The postposition ka itself, coming under the inflective rule of a e ee, should always in the genitive be repeated so, gole-ka, ke, kee, *of a ball, a ball's*; which last translation is, for many reasons, by far the best, and ought alone to be used at first for *of*.

Gole and golon, from gola, are as much inflections from it, as me and us, him and her, are from I, we, he, she, and as such are governed by postpositions in the cases accordingly.

i is the genitive sign of Persian words, as hokim i hakim, *the order of a judge*; but, after a vowel, it becomes e, moode sur, *the hair of the head*.

When the natural order of adjective and noun is inverted, i or e is thus used, murd i nek, *a virtuous man*; gomashtu, e chalak, *a clever agent*; otherwise nek murd, chalak gomashtu, as in our language.

Neuter verbs, having i as a radical letter in the active or other forms, change it to e or ee.

Phirna, v. n. pheina, v. a. *to turn*; vcer.

chhilna, v. n. chheelna, v. a. *to rub, scrape, &c.*
 sumitna, v. n. sumetna, v. a. *to contract.*

e is the masculine inflexion singular and nominative plural of a or u, to such an extent, that almost every final e may be treated by the learner as an inflexion of a or u, so—Kinaru, *a side, edge, &c.* kinare, *aside, apart*; aga, *front, fore part*; age, *before*; mara, *beaten, driven, &c.* mare, *through, from, by*; neecha, *low*; neeche, *below, &c.* In Persian, e or ee restricts the noun to one, either definite or indefinite, as goole, *a flower individually*; durukhte, *the particular tree, &c.*

e may be met with as a vocative sign, e sahib, *O sir!* a singular postposition among the pronouns, oos-e, *to him, him*; and as the singular affix of the 2d and 3d persons of the aorist or subjunctive, mar-e, *if thou or he beat, &c.*; nor must we forget its use already noticed, as a genitive sign, lolee e fuluk, *the courtesan of the sky*, viz. Venus, or the star so called. A retrospective glance at i will show how e is used as an active sign among verbs, whence mitna, *to be erased*; metna, *to obliterate*; mitwana, *to cause erase, &c.*

As the final radical of a verb, it is apt to be dropt before another vowel, which will account

for de,o, *give you* ; le,o, *take you* ; becoming simply do, lo, from de, *give thou* ; le, *take thou*.

Sometimes e disappears in the aorist and future also, for similar reasons, ho, *if thou or he be* ; ja, *if thou or he go* ; hoga, *he or it will be*, instead of ho,e, ja,e, ho,ega. At other times the hiatus here is obviated by the intervention of w, thus, howe, jawe, howega, and elsewhere by y, or rather the change of ee before vowels to iy, agreeably to pages 23, &c. which contain observations of extensive use in all the Oriental tongues, and peculiarly applicable to Hindoostanee verbs.

By adding ñ to e, so eñ, the nominative plural of all feminines, which do not terminate in ee, is formed ; bat-eñ, *word-s* ; kitab-eñ, *book-s* ; ubroo-eñ, *eye brow-s* ; in this way also the pronominal dative, and accusative signs plural, oon-eñ, *to them, them* ; besides the aorist plural, mar-eñ, *if we or they beat* ; jaweñ, *if we or they go* ; howeñ, *if they or we be* ; sometimes hon ho,eñ, for the reasons stated above.

ee has just been treated as the feminine and diminutive sign, naturally flowing from the masculine and augmentative a ; lurka, *a boy* ; lurkee, *a girl* ; russa, *a rope* ; russee, *a string* ; ~~lurka~~ gata, *a boy sings* ; lurke^e gatce, *a girl*

sings ; *luṛke gate*, *boys sing* ; *luṛkiyaṇ gatiyaṇ*, (or *gateṇ*) *girls sing*.

ee is a feminine termination, when the word is not by nature masculine : *panee*, *water* ; *mo-tee*, *a pearl* ; *gḥee*, *melted butter* ; *jee*, *life* ; *du-hee*, *curds*—excepted, which are all masculine ; as also such words, *sipah-ee*, *a soldier* ; *malee*, *a gardener*, &c. for the reason now assigned.

Adjectives become nouns, or *vice versa*, by assuming ee ; *khoob-ee*, *good-ness* ; *bḥula-ee*, *well-fare* ; *buṛa-ee*, *great-ness* ; *beemar-ee*, *sickness* ; *wuzn-ee*, *weight-y* ; *puhar-ee*, *a mountaineer* ; *Khōḍa-ee*, *God-head* ; *murd-ee*, *man-hood* ; *dost-ee*, *friend-ship* ; *hath-ee*, *hand-y* ; (whence, *an elephant*, as *hath* means the *hand*.*)

* This and similar words, with a final inspi-
rate, are uncommonly troublesome to beginners,
though the h be often a very essential discrimi-
native letter as in *sath*, *with* ; *bagh*, *a tiger* ;
dbodh, *milk* ; *gurh*, *a fort* ; *kōochh*, *some* ; thus
distinguished from *sat*, *seven* ; *bag*, *a bridle rein* ;
dood, *smoke* ; *ghur*, *a house* ; *kōoch*, *the breast* ;
and *kōoch*, *a march*. In *kōochh*, with a few
such, the h is scarcely perceptible to the ear,
and in all the rest, in fact, it is by no means a
full very distinct aspirate ; *sath* must not there-
fore be made *sathu* nor *satuh*, but merely *sath*,

Rusm-ee, *custom-ary*; kitab-ee, *oblong*, i. e. *book-like*; Hind-ee, *India-n*; azar-ee, *disease-d*; occasionally with an intervenient w a or g, eesu-wee, *Christ-ian*; doonya-wee, *world-ly*; chuoksa-ee, *alertness*; chuokus, *alert*; bundu-gee, *slave-ry*; deewanu-gee, *madness*; udhik-a-ee, *over-plus*; sewuk-a-ee, *service*.

As an emphatic, ce and hee are thus used, yih-ee, *this very*; wooh-ee, *that very*; muen-hee, *myself*; malik-hee, *the owner's self*; something like the e formerly explained, which the Persians call ee.

When final a of infinitives or participles becomes ee, they express instrumental, local, or abstract nouns; kuturnee, *scissars*; kooieenee, *a poker*; orhnee, *a covering*; bustee, *a village*; gintee, *an account*; dhurtee, *the world*; bolee, *speech*, from kuturna, *to clip*, &c.

The second person singular of every tense of the Persian verbs ends in ee; and as an affix to infinitives, in that tongue, it denotes propriety, fitness, &c. kooshtun-ee, *worthy of death*,

with a smooth gentle inspiration, as close after the t as l is to r in *curl*, *purl*, &c. in our language.

khoordun-ee, *eatable*, from the verbs *to kill*, *to eat*.

When one ee follows another, it is naturally dropt as troublesome, whence kee, dee, pee, lee, see, for kee,ee, dee,ee, &c. the regular feminine perfects of verbs with radical e, or ee.

Generally speaking, ee may be treated as a significant affix in the Hindoostanee, of such extensive use, that practice only can ascertain it; thus, after the a of many active imperatives, it forms a species of abstracts or participials, like our own, and applicable to season, price, &c. kuṭa-ee, *cutting*; boṭa-ee, *sowing*; dhola-ee, *washing*; luṭa-ee, *battle, fighting*, &c.

Followed by the particles aṇ, oṇ, it becomes iy in the nominative and inflexion plural, choohiyaṇ, *mice* (unless when the a is omitted, as in choohiyaṇ kḥeltiyaṇ, or kḥelteṇ, *mice play*) choohiyōṇ ko, *to mice*.

O, though sometimes a vocative prefix like e, is generally substituted for the nom. signs a or u, but affixed to every other letter to form the vocative plural of all nouns; beṭo, *O sons*; bundo, *O slaves*; luṭkīyo, *O girls*; kitabo, *O books*;—oṇ has been already discussed as the plural inflexion by substitution, and by addition it must be evident enough in kitaboṇ-ka,

ke, kee, *of books*; ubroo-on se, *from eye-brows*; murdon ke agc, *before men*.

O forms the second person of the aorist and imperative plural mar-o, *if you beat, beat you*, and after numerals seems definite; teen-o, *the three*; char-o, *the four*; but intermediately it has a conjunctive or adverbial influence, din o rat, *day and night*; hath o hath, *from hand to hand*; rat o rat, *the whole night*.

In Persian o is the conjunction, and also the pronoun he, o-ra, *to him*.

oo an instrumental or adjective affix, mar-oo, *killing, fatal*; jhar-oo, *a broom*; dekha-oo *seemly*; deedar-oo, *sight-ly*.

As a prefix oo resembles the Latin ex, re, &c. oo-jarna, *to extirpate, eradicate*; oo-gulna, *to reject, chew the cud*; oo-tarna, *to dismount, &c.* Followed by the nasal ñ, it denotes the first person sing. of the aorist, mar-on, *if I beat*, and the indicative of hona, *to be*, hoon, *I am*. Sometimes it looks like a privative oo-hoon, *no*, from hoon or han, *yes*.

ue—the common vocative sign, ue lu ke, *O boy*; ue dost, *O friend*; constituting also the second and third person singular of 'hoon; hue, *thou art, he is*, made plural by ñ huen, *we or they are*. As hona, *to be*, was probably at first

hu-na, *to breathe, or be*, we can thus account for the seeming irregularity of this verb, by supposing the ancient regular aorist has now become the present of the indicative hu,ooŋ, hu,e, hu,o, hu,eŋ, omitting the u in hooŋ, ho, as the verb stands at present, a hypothesis confirmed by the future huega, of which hereafter. This diphthong is very conspicuous also among the pronouns, muen, *I*, tuen, *thou*.

uo, like o, is a conjunction, probably contracted from uor, *and*; as pu is sometimes from pur, *on*; it is a prominent letter in kuon, *who*; juon, *who*; tuon, *that*; and being often interchangeable with o and oo, the scholar should get a habit of treating all three, as one only and the same sound.

lu—appears to be the root of the verb luna, *to be*, now hona, as I have just explained. This letter is peculiar to the third personal pronouns, yih, wœh, *he, she, it*, but among these and the rest, it is frequently suppressed, whence œneŋ for œnheŋ, *them, to them*; toomh, toom, *you*: haŋ or aŋ, means *place* in composition; wuhaŋ, *there, that place*; ha, like y, keeṛa, *a worm*; keeṛuha, *a'ormy*.

ah, *a sigh*, is, I think, more expressive than our word, as it must be expressed by a full in-

spiration after a, and being feminine, the noni. pl. is ah-eṇ, the infl. ah-oṇ; ha,e, *alas!* dooha,e, tiha,e, *help, help, alas! alas!* ho, *be*; huc, *is, art*; hoon, *am*; haṇ, *yes*; 'hee, *very, self*; he, the vocative sign, *O*.

Yu, a useful intervenient consonant between homogeneous vowels, aya, *came*, instead of aa; kṛya, for kee,a, *did*; and kya, for ke,a, *what?* to prevent the hiatus, as formerly illustrated.

Ya, means *or* and *O*; ya khoda, ya eesa, *O God! O Jesus!* also *or God, or Jesus*; ye, *these*; yo, *this*; yoon, *thus*: -

When y e i ce or ue, is the prefix of pronominals, it commonly conveys the idea of proximity, expressed in English by *this, thus*; itna, *tantus*; kitna, *quantus*; uesa, *talis*; kuesa, *qualis*; idhur, *hither*; kidhur, *whither?* yuhaṇ, *here*; kuhaṇ, *where?* yoon, *thus*; kyoon, *which way? how? why?* uela, *this side*; wuela, *that side*; puela, *farthest off*, &c.

wu, an intervenient like yu, homogeneous with o and oo, as y is with e and ee; it frequently expresses *and, wu-ghuciu, et cætera*; and occurs as a subservient in ordinals, dustaṇ, *the tenth*; panchaṇ, *the fifth*; omitted *ad libitum*, as chuoṭhaṇ, *fourth*; this aṇ may there-

fore be deemed equivalent to our th in eleventh,
egarhan, &c. and so on.

Every verb having a radical final vowel, assumes and drops w in the aorist and future at pleasure, but the others do not, whence bowe, bo_e, *he may sow*; bowenge, bo_eenge, *they will sow*; chule, (never chulwe) *he may walk or go*. If the radical (*i. e.* the letter before the infinitive *na*) be *ee*, the effect is thus, seewe, siye, *he may sew*; seewe ga, siye ga, *he will sew*; partly explained in a former section.

wa, means *a-mañ*, &c.; pesh-wa, *a foreman*,
or *leader*, also *open*; wan, wen, wcen, noted
above as th: wa,e, *alus!* wa,e wuela, *luck-a-day!*
wah, *bravo!* wah wah, *admirable!*

wooh, wuh, (formerly wa) he, that, it, she.

we, they, wōoh bolta, *he speaks*; wōoh bol-
tee, *she speaks*; we bolte, *they speak*; we bol-
liyan, *they (females) speak*.

bu bur or ba, a preposition *with* ; bu bur mut, *with honour, honourably* ; bu bur shah, *with violence, violently* ; bu bur pos, *right, properly* ; bur wuq, *from door to door* ; dur bu dur, *from place to place* ; 100 bu roo, *day after day, daily* ; bu roz, *justly* ; dust bu qubzu, *very much* ;

bu sur, *respectfully*, i. e. with hand at head, viz. cap in hand; ba, *father, son*, generally reduplicated baba, (like ma, *mother, mama*,) whence bee, ba_{ee}, and beeb_{ee}, *a lady, matron*; baboo, *nobleman*, with ube, *sirrah*, in contempt.

be, *without*, also a useful privative, be-ja, *mal-a-propos, out of place, unseasonably*; be-aram, *restless*, be-dum, *breathless*; be-hoormut, *dishonoured*; intermediately, ja-be-ja, *here and there*.

As b is not only interchangeable with the other labials, but o oo also, the student will not be surprised to meet with seb, se_o, *an apple*; talab, tala_o, *a pond*; tub, tuo, *then*; jublug, juolug, *until*, &c. often tud, jud.—Bi, *dis*, &c. bi-lugna, *to dis-join*; bi-lug, *a part*; desce, *native*; bi-desec, *foreign*; bi-chulna, *to retire*.

This letter, being an expletive prefix to Persian imperatives, as bu, bi, b_{oo}, be, &c. is much used, b_{oo}go, *speak*; bidih, *give*; bya, *come*, &c. probably meaning, do speak, pray give, come along.

In Arabic it is met with so, bil-lah, *by God*, bu Ulee, *by Ulee*, &c.

Bee, the feminine of ba, must not be confounded with bh_{ee}, *also*; buh_{ee}, *she flouted*, also *a ledger*; bhu_{ee}, *friend, brother*, &c.

Bo, boo, *smell, scent*; likewise sow, from bona, *to sow*.

bu, I suspect, is a root denoting stability, time, eternity, whence ub, *now, this time*; kub, *when?* jub, *when*; tub, *then*; bul, *strength*; bar, ber, *time*.

It is curious enough, that in some of the Indian tongues, b is a prominent letter in the future tense, as in abo, ibo, of the Latin; and not less so, that boo, ba, in both Persian and old Hindee differs little from our own verb *be*.

In every numerical series of two, b is the leading letter, baruh, *twelve*; bees, *twenty*; baees, *twenty-two*; butees, *thirty-two*, &c. whence one would suppose, that do, doo, *two*, was formerly ba; bis, *biped*, *biennial*, &c. confirm the supposition.

pu, as a contraction of pur, means *on, at*, &c. whence oopur, *upon, above*, &c.

phu seems a radical, denoting the blowing with the breath, and the blooming of a flower, or the expansion of any thing; phoonkna, *to blow, breathe*; phool, *a flower*; phul, *a fruit*; phoolna, *to swell*; phulna, *to bear fruit*; phun, *a snake's hood or crest*; phen, *foam, froth*; phootna, *to burst*; phutna, *to crack*; phoolka, *light*; phaha, *a flake*:—pa, pa c, *the foot, paw*; occasion-

ally *ness*, moṭa-pa, *fat-ness* ; doobla-pa, *lean-ness*, &c. ; sur à pa, *from head to foot* ; pa-bund, *foot-bound, rivetted* ; pa,e mal, *trodden, destroyed* ; pa-eeṇ, *below, under* ; ap, *self, your honour*, &c.

pee, *a lover*, the root of pee-na, *to drink*, whence, piy-as, *thirst*, viz. a desire to drink ; puh, a root connected with primary objects, perhaps from its meaning the dawn of day.

pue, payu, the same as pa, pue-zar, *a shoe or slipper* ; pue dur pue, *successively, foot after foot*.

pa,o, puo, *a quarter*, whence puonc, *a quarter less*, as puone teen, 2½, viz. a quarter less three.

op, *lustre* ; op-na, *to polish* ; op-chee, *clad in armour*.

fee, fi, equivalent to in, at, per, &c. fil-ḥal, *at present* ; fee guz, *per ell*, &c.

abob is not used, except as wu, for a significant particle though useful enough to express the copulative w in nuwwab, nuwab, whence the verb abob.

eeṇ has been noticed as a plural final in the preceding section.

bol-en, *nights* ; bol-en, *we or they* ; inh-en, *to these* ; bol-eeṇ, *they*, (bol-eeṇ, *they*) *spoke* ; ah-on, *sighs* ; but bol-en, *they speak*, muen, tuen, it is rather

a singular sign, and the same among the ordinals, *tees-wan-wen-ween*, *the thirtieth*.

ŋ is also a very conspicuous letter among adverbs of place, as *ŋuhan*, *wuhan*, &c. already enumerated. This ŋ is often redundant, and at times omitted.

n occurs in the genitive of ap, like *ka*, *ke*, *kee*, *upna*, *upne*, *upnee*; and as the infinitive sign it is liable to the very same inflexion, *na*, *ne*, *nee*, as a verbal noun or adjective, according to the concord or government of the sentence. In one verb it is used for the sake of the sound, *anke*, *ake*, *having come*.

Some adjectives, &c. are formed by *na*, *doo-na*, *double*, *bhoot*, *a ghost*, *bhoot-na*, *an imp*.

Under various forms of *un*; *na*, *nī*, *nii*, this radical may be met with as the paramount sign of negation, privation, &c. *na tumam*, *imperfect*; *m kunma*, *use-less*; *un-as*, *hope-less*; *nir-mul*, *lumped*; *nirala*, *uncommon*.

Among the pronouns, the plural is marked by n instead of ŋ, thus: *m*, *these*; *con*, *those*; *ŋin*, *whom*; *kin*, *whom*; for the very obvious reason, that mere nasals would make such words seem too insignificant.

Persian and other infinitives are apt to end in this letter, also many pronouns; *nul*, *nue*, *a*

tube, pipe, &c. evince the prominent inanity of this sound, corroborated by words in most languages, as *nemo, nihil, ninny*.

Variously modified *n* marks feminines and diminutives, *malee, gardener*; *malin, his wife*; *dhobee, a washerman*; *dhobin, a washerwoman*; *joolaha, a weaver*; *joolahin, joolahun, his wife*; *sher-nee, a tigress*. *Peer-un, Meer-un*, diminutives from *Meer* and *Peer*, proper names.

The affix *un* resembles our *ly*, *ittifaq-un, accidental-ly*; *quṣḍ-un, purpose-ly*.

nuh, the nail; *nakhoon* in Persian.

nuo, nuya, new, likewise *nne*.

nue, a tube, reed, cane, pipe.

ne, an expletive before active verbs in the perfect tenses, *mucṇ ne diya, I gave*, *mucṇ ne nuheen, I did not give, or I gave not*.

nu, though in general a simple negative, occurs in various senses or, *koochḥ nu koochḥ, sometimes or not*; *kubḥee nu kubḥec; sometime or not*; *kuḥee nu kuḥeen, somewhere or other*.

nu, in verse, may be made long, *nuḥ*, and *ne*.

na, also an affix to denote the gender, *nuor-nee, a pea-hen*.

na before *ya* to the pronoun of the first person in all tongues, and in Arabic appli-

cable by a peculiar inflexion to place, instrument, &c.; muq̣sud, *destination*; muhkumu, *judgment-seat*; muqtul, *place of execution*; mis-tul, *a rule*; or reciprocity, as, moq̣atulu, *carnage*; moobahuṣu, *argumentation*.

As an affix in beg, khan, *a lord*, m denotes the feminine begum, khanum, *a lady*.

ma, maṇ, *mother*; mah, *a month*.

moo, *hair*; moh, *pity*; muya, *sympathy*.

moonḥ, *face, mouth*.

mue, *wine*; mui, *with*; bu mui, *along with*.

muen, *i*.

men, *in, at, on, &c.*; menḥ, *rain*.

mu resembles the nu in khwāh, mukhwāh; nolens volens, expressed also by huq na huq, the *hocknock* of jargonists. Before the imperative this negation commonly assumes t, as mut, *dont*.

muo, some places or towns are so called in India.

lu, ru, differently modified with the vowels, as *al, el, r, ar, &c.* appear as radicals denoting possession, agency, existence, &c. which will be found, in some measure, to pervade our own and other tongues, puh-la, *first*, doos-ra, *second*, tees-ra, *third*, the *s* of these seems merely for the sound.

Sometimes these letters occur as mere subser-vients, in nir-as, *hopeless*, dholana for dhoana, *to cause wash*, &c.

ra, re, ree, is to the first and second personal pronouns, &c. what ka, ke, kee, is to every other word in the genitive; mera, mere, merree, *of me, my, mine*; tera, tere, teree, *of thee, thy, thine*; huma-ra, re, rec, *our, our's*; toomha-ra. &c. *your, your's*. In Persian, ra is equivalent to ko, *to, for*, o-ra, *to him*.

re, o, bap re, *O father*; ma ree, *O mother*.

reh, a sort of fuller's earth.

rah, *a road*; rah-ec, *a traveller, wayfarer*.

roo, *the face*; 100 bu roo, *face to face*; ab-roo, *reputation*; ub-roo, *eye-brow*.

rooh, *the soul*.

rue, *rate, ratio*.

ru,ec, *bran*.

race, *mustard*.

ra,c, *opinion*.

These, and others like them, prove the absolute necessity of great accuracy in pronunciation, as thousands such are met with in the Hindoostanee.

The palatials *t* & *ṭ*, with their aspirates *ṭh* & *ṭḥ*, are little if ever used as significant or even expletive particles, nor am I yet aware of their application as Sanskrit radicals.

ḍ very often becomes a harsh *r*, and *ṭ* sometimes the soft *r*; as such they will occasionally

be met with affixed to other words: thus, *chum-ra*, *leather*; *chum-ree*, *cuticle*; *cham*, *hide*; *pug-ra*, *a large turban*; *pug-ree*, *a small one*; *pug*, *one very large*; and though this application of *ra*, *ree*, *ur*, *ar*, do not always hold good, they may nevertheless be traced as subservient affixes of some sort or other, in many words terminating as above.

ṭho will often be heard in counting so, *ek ṭho*, *one* (knife, &c.); *pañch ṭho*, *five* (chairs, &c.); and must be carefully discriminated from *to*, the mere expletive, *hue to*, *he is I believe*.

t seems a leading letter in the second personal pronoun, *too*, *tuen*, *thou*; *toom*, *you*; *tera*, *thy*, &c. the correlatives, *tuon*, *tuhān*, *ṭuesa*, &c. It is moreover the paramount sign of the present tense, immediately after the root of the verb, and before the *a*, *e*, *ee*, *een*, of masculines and feminines in both numbers; *marta*, *I, thou, he*, (males) *beat*; *marte*, *u e*, *you, they*, (males) *beat*; *martee*, *I, thou, she*, (females) *beat*; *marteen*, or *martiyan*, *u e*, *you, they*, (females) *beat*.

In the old verbs the use of *t* was even more obvious as a present sign, *murun*, *to die*; *mu-ṭut*, *he dies*, &c.

te, the old word for *se*, *from*, sometimes *sitē*.

ta, *that, to, till*; affixed, *ness*, sum-ta, *same-ness*; komul-ta, *soft-ness*.

tha, *was, had, did*; the, thee, theen, &c.

thah, *a bottom, ford*; u-thah, *bottom-less*.

tuh, *fold, doubling, down, below*.

to, *that, also, &c.* in Persian, thou, and often contracted and affixed as ut or simply t.

too, toon, tuen, *thou*.

tuo, *then, yes, well*; like tub, *then*.

This letter takes the lead in every series of three, under the various forms of tee, ti, tree, tir, te, and in many compounds from this number; thus, doo ha,ee, *twice alas!* ti ha,ee, *thrice alas!* ti-pa,ee, *a tripod*; tri-sool, *trident*.

ut or iyut, like the affix ta, will be found in many words; thus, admiyut, *humanity*, shukh-siyut, *self-importance*, and padshah-ut, *king-dom*.

at, Arabic plural sign, waaid-at, *accident-s*; moofrid-at, *simple-s*.

at, the custard apple, affixed like ta boohat, *abundance*, from buhoat, *much*, sometimes a,et, puncha,et, *an assembly, a jury of five*.

ath, *eight* (in composition); uth, ur, us, as.

ot, *shelter, cover*; uti, *very* in Sanskrit.

tue, *a fold, ply, correlatively, as many, so many*.
after kue, jue, *how many, so many*.

tue, *passing over*; tue-kurna, *to cross*.

tu,een, like ko ; but a compound postposition requiring ke, murd ke tu,een, *to the man*, or simply *the man*.

The other dentals are seldom of much use etymologically, except d, very conspicuous in the third persons of Persian verbs.

De, *give, let* ; de,o, do, the plural ; ane de, *let come* ; do, doo, *two*, used in several compounds, as

doosra, *a second* ; doona, doogna, *double*.

donon, *both* ; doodila, *distracted* ; lit, *two-hearted* ; doo ha,ec, ti ha,ec, *twice and thrice* *alas ! help ! help ! justice ! justice !*

s being convertible with h, in duh, dus, *ten*, mah, mas, *a month*, &c. we can so far account for it as the pronominal inflexion in yih, is ; wooh, oos ; though more difficult to trace it in jo, jis ; kuon, kis ; tuon, tis, &c.

su, denotes association, su-kha, su-khee, *a comrade* ; suhna, *to put up with, bear* ; sujjun, *a lover*.

sa, se, see, son, *like* ; a particle of similitude discernible in ucsa, wuesa, juesa, tuesa, kuesa ; from yih, wooh, jo, tuon, kuon, or kya, meaning like this, that, which, &c. it means also *ish*, as kala-sa, *black-ish*, hura-sa, *green-ish*.

se, *from, with, by, to, &c.* sometimes sitee, and formerly son, te, &c.

sa, sometimes is used discriminatively, as kuonsa, juonsa, tuonsa, koęesa, *whichever, which of two, or many, &c.*; it often requires ka after the noun, huewan ka sa, *brutal*; luęke ka sa, *boyish*; ungoor ka sa, *like a single grape*.

sah, *a banker*; si, *three*; si puhur, *3 o'clock*; sitara, *a three-stringed instrument*; sisalu, *triennial*; si goshu, *triangular*.

so, *the same, so, he*; so, *sleep thou*; soo, *sleep you*.

soo, as a prefix, expresses any thing good, soor, *angel*; soochal, *good conduct, &c.* whence perhaps sona, *to sleep, also gold*, both of which the Asiatics are very fond of; sohna, *to fit, become*, evidently from soo and hona contracted to sohna.

suo, suc, 100.

sayu, saye, *shade*.

sa,ęę, *zealous*; sa,ęę, *earnest to bind a bargain*; sa,ęę, *master, lord*.

sahec, *a porcupine*.

su,ęę, *exertion, endeavour*.

sh, of little use except in ish, at the end of Persian roots, or imperatives, as posh-ish, *cloth-*

ing, sa-ish, collusion. In Persian, *sh*, sometimes expresses the third personal pronoun.

sho, a washer, in composition; *deg-sho, a scullion*; *moordu sho, a corpse cleaner*.

z and *zh*, unless as a contraction of *uz, from*, &c. in the Persian, have no significant power.

za, from zadu, born, means a son; *mir-za, a knight*, being literally *meer-za, the son of a lord*.

jun, juna, have the same import in Hindoostanee, *muha-jun, high-born*; *sowur ka juna, a pig, or hog's son*.

zee and *zoo*, as prefixes, mean *possessed of*, &c.; *zee-rooh, possessed of life, living*; *zoo-foonoon, artful*.

chu, chee, eechu, sundooq-chu or -chee, a box; *deg-chu, or -chee, a pot*; *bagheechu, a small garden*, from *sundooq, a chest, deg, a large pot*.

* *cha, or cha-e, tea*; *chah, desire*.

chi, what? *chhee, fy!* *chhee chhee, fy for shame!*

chee, a particle both of diminution and agency, *bundooq-chee, musquet-er*; *tumboor-chee, a, drum-mer*.

* Many words with final *a* assume *e* in this manner, to which the learner must constantly advert in his progress among the Oriental tongues.

chhi, *six*; in comp. s, chhi chhe; soluh, *sixteen*, is a change and contraction of chhu uor duh, *six and ten*.

chuo, in comp. *four*; chuθ-duh, *fourteen*; chao-goshu, *quadrangular*; chuo-gird, *around*; chuo-kunna, *circumspect*; lit, *four-eared*.

j denotes the relative state of pronominals and adverbials, jo, *who*; juonsa, *whichever*; jo ee, *whoever*; jub, *when*; juhan, *where*; juesa, *so, like which*; jitna, *so many*; jita, *so much*; jue, *as many*; jyoon, *just as*; jidhur, *whither*; joheen, *as soon as*.

k is generally interrogative, kuon, *what?* kya, *what?* kub, *when?* kuonsa, *which?* kuhan, *where?* kuesa, *how?* kitna, kita, kuc, *how much, many?* kyoon, *why?* kidhur, *whither?*—k. contraction for kurna, as h. d. a. r. &c. is respectively for hona, dena, ana, rukhna, &c.

ka, ke, kee, a genitive, possessive, or adjective sign, to be always translated by 's, and treated as an adjective affix; ubka sal, *now's year*, viz. the present year; ubke sal ka khurch, *this year's expence*; ubke sal ke khurch ko, *this year's expence for*; oos ka bap, *his or her father*; oos kee ma, *his or her mother*; oos ke bap se, *from his or her father*; oos kee ma ko, *to his or her mother*; oos ke do bhāee, *his or her two*

brothers; oos kee do buhinep, *his or her two sisters*.

kee is often the fem. of kiya, *dont, made, &c.*; yiz kee, *he said*, as stated in page 73.

ko, *to, for, at*, or simply the accusative sign; ghore ko do, *give (to) the horse*; ghore ko mut maro, *dont beat the horse*.

uk, ak, k, the agent, &c. puer-ak, *a swimmer*; sewu-k, *a servant*; mend-uk, *a frog*; ghuo-k, ditto, from *swim, service, a ditch*, and ghuo ghuo, *the cry of a frog*, the largest of which are the best teachers I know of the burr, or Northumberland r, expressed by gh in my system, in this hoarse ghuo ghuo of the Indian frogs, which certainly articulate the sound required with great precision in their responsive salutes from one brink of a water to the other, during the rainy season in Bengal. If cats occasionally converse by a modulation of their voices not unlike the human speech, the frogs and crows of the East are not behind them in these gutturals of speech kha, qa, gha; and I have often heard the Indian *starling*, or muena, pronounce the word *ṣahib, master*, more correctly than most of our countrymen in the Eastern hemisphere, who generally say *sab*, instead of

sau-hib, with a full, manly, distinct sound of the long syllable sa and the expired hib.

As a diminutive sign, k or uk is conspicuous in murd uk, a *manikin*, tifi'uk, a *little child*, &c.

ke, kur, *as, having, ly*; mar-ke, mar-kur, *having beaten*; sometimes mar-kurke, mar-kurkur, kyoon-ke, kyoon-kur, *because, as how*; jan-kur, *knowing-ly*.

ki, *that, who, which, saying*.

koo, *bad*, opposed to soo, koo-chal, *misconduct*; koo-dhung, *un-mannerly*.

kue, *how many?* ku,ee, *several*.

que, *redching, vomiting*.

g applies to the future tense of verbs, affixed to the aorist terminations oon e en o, and prefixed to the masc. sing. and plural a e, or the feminine ee, een, iyan; ja,ooonga, ja,ega, ja,enge, ja,oge, ja,oongee, ja,egee, ja,engeen, ja,ogeen, &c. *I will go*, and so on.

The foregoing significant particles will prove so truly convenient for the analytic and synthetic process with Oriental vocables, on which very great proficiency in the Hindoostanee must ultimately depend, that I cannot now resist the impulse to furnish every facility of this sort to the inquisitive scholar, by way of exercise to his memory, before he applies his judgment

progressively in the derivation and composition of words, as they pass in review before him, through the whole of the examples. Under this impression, I have collected below, the most common prepositive, adjunctive, and intermediate inseparable particles, (or words used as such) which could not appear before as mere letters, that they also may be learned completely by heart with the postpositions, &c. which follow in pages 103, 104, &c.

Prepositives.

ghuer, <i>other</i> ,	ghuer şuheeh, <i>in-correct</i> .
khilaf, <i>opposite</i> ,	khilaf uql, <i>un-reasonable</i> .
kum, <i>less</i> ,	kum zor, <i>pith-less</i> .
udum, <i>without</i> ,	udum foorşut, <i>leisure-less</i> .
bud, <i>bad</i> ,	bud şoorut, <i>ill-favoured</i> .
zisht, <i>ill</i> ,	zisht roo, <i>ditto, ugly</i> .
pust- } <i>low</i> ,	pust- } himmut, <i>illiberal</i> .
doon- }	doon- }
tung, <i>narrow</i> ,	tung dil, <i>narrow minded</i> .
goom, <i>lost</i> ,	goom hosh, <i>insensible</i> .
door, <i>bad</i> ,	door mut, <i>un-wise</i> .

which have all a privative, negative, or defective tendency, in a variety of compounds, such as the instances here produced, merely for the

learner's future guidance through innumerable derivatives of the same species in this and all languages.

The particle **la** has been omitted in its proper place, though like **na** of great use as a privative: **la-char**, *helpless*; **la-ghurz**, *dis-interested*; **la-hul**, *in-explicable*.

khōsh, pleasant, khōhtubu, good-humoured.

khoob, good, khoobsoorut, well-favoured.

nek, virtuous, nek mizaj, *good-natured.*

shuh, , **(shuh rah, high-way.**

ra,e, { *grand,* } ra,e bans, *the royal bamboo.*

raj,) royal, &c. (raj bath, *the head market.*

express *good* in their compounds ; the three last often apply to the vegetable and animal kingdom, importing *bulk*, *excellence*, &c.

qabil, *able*, qabil ilaj, remediable.

laiq, *proper*, laiq suza, *punishable*.

sometimes the order of the words is inverted in these and other examples.

şahib, lord, master, (şahib uql, a wise man.

meer, { &c. like *præ-* { meer mujlis, a president.

uhl, ditus. uhli-kar, a tradesman,

ADJUNCTIVES.

ziyadu,	{	denote	{	ziyaduhubib, <i>exorbitant</i> ;
foozool,				ziyadugo, <i>stulticate</i> ; foozool-
		excess,	{	khidmut, <i>efficious</i> ;
hum, <i>with</i> ,	{	concord, &c	{	hum mukut, a <i>school-fellow</i> ;
ek, <i>one</i> ,				hum dil, <i>unanimous</i> .
				ek jins, <i>congenial</i> ;
			{	ek dil, <i>unanimous</i> , &c.
neem,	{	half,	{	neem pokht, <i>half dressed</i> .
udh,				udh mooa, <i>half dead</i> .
pesh, <i>before</i> ,				pesh-wa, <i>fore-man</i> .
pus, <i>after</i> ,				pus khoord, <i>leavings</i> .
dur, <i>in</i> ,			{	dur soorut, <i>in case</i> .
			{	dur kar, <i>in need</i> .

Adjunctives.

hut,	{	ness, &c.	{	kurwa hut, <i>bitterness</i> .
wut,				buna wut, <i>management</i> .
gee,				tazu gee, <i>freshness</i> .
pun,				moṭa pun, <i>fatness</i> .
puna,				bewa puna, <i>widowhood</i> .
ana,				ghur ana, <i>household</i> .
anu,				nuzur anu, <i>a present</i> , &c. zun-
				anu, <i>womens apartments</i> .
cenu,	{		{	sal cenu, <i>yearly-</i>
				roz cenu, <i>daily-</i>
				chob cenu, <i>wooden</i> .
				pay, wages, &c.

The three last denote, *fees, fines, places*, adjectives, &c. as above.

wala,	doodh wala, a milk-man.
wal,	shot wal, police officer.
wuya,	nuchwuya, a dancer.
iya, man,	mukhun iya, a butter-man.
waha, &c.	hul waha, a ploughman.
aha,	quor aha, a runner.
hara,	lukur hara, a wood-monger.
war,	oommedwar, a candidate, hopeful.

The whole of the foregoing assume various forms in composition, such as al, el, eela, uela, har, uha, era, which are used as adjectives, agents, &c. thus, rus eela, *juicy, luscious*; ghur-uela, *domestic*; pa,el, *sure-footed, a good pacer*; sump era, a snake-catcher, with many more.

In the feminine with many nouns they occur so:

walee, *woman*, doodh walee, a milk-woman, cheere walee, a virgin, ruseelee ankḥ, a luscious eye.

kar, bud kar, an evil-doer, kisht kar, a planter. gar, khidmut gar, a waiting servant, gconuh-gar, a sinner.

gur, suoda gur, a trader, saboon gur, a soap-boiler.

dar, dookan dar, a shop-keeper, zumeen dar, a landholder, farmer.

The whole of the above, and a number below,

imply maker, doer, holder, kèeeper, &c. as agents
in *er* or adjectives of our language.

burdar, *bearer*, hooqu burdar, a pipe *man*, ni-
shan burdar, standard *bearer*.

bur, *carrier*, pueghum bur, a *messenger*,
prophet, ruh bur, a *conductor*.

ban, *keeper*, bagh ban, a *gardener*, durban,
a door-*keeper*.

wan, — garèe wan, a *carter*, kishtee-
wan, a boat-*man*.

man, — goon man, an *artist*, boodh man,
a wise *man*.

baz, *player*, shuṭruṇj baz, a chess *player*,
rindee baz, a *wencher*, dum-
baz, a *puffer*.

kush, *drawer*, tar kush, a wire *drawer*, hooq-
qu kush, a *smoker*.

saz, *maker*, zumanu-saz, a time-*server*,
sookhn-saz, an *orator*.

geer, *taker*, rah geer, a *wayfarer*, dust geer,
a *patron*, goolgeer, snuff*ers*.

furosh, *seller*, muc furosh, a wine *merchant*,
puneer furosh, a cheese-
monger.

khōr, *eater*, khoon khōr, khoon khwar, a
murderer, blood-*thirsty*.

khwar, <i>drinker</i> ,	shurab-khwar, or khor, a wine-bibber, sood khor, a usurer.
khan, <i>teller</i> ,	qissu khan, a story-teller, Farsee klian, a Persian scholar.
go, <i>speaker</i> ,	durogh go, a liar, rast go, a teller of truth, candid.
undaz, <i>thrower</i> ,	gol undaz, a gunner, tear undaz, an archer, burq undaz, a musqueteer.
chula, —	gol chula, a cannoncer.
cheen, <i>seizer</i> ,	sokhn cheen, a carper at words, gool cheen, a florist.
rez, <i>shedder</i> ,	khoon rez, a shedder of blood, a murderer, rung rez, a dyer.
kun, <i>digger</i> ,	gor kun, a grave-digger, moohur kun, a seal-engraver.
zun, <i>striker</i> ,	rug zun, a phlebotomist, rah-
mar, <i>killer</i> ,	zun, butmar, a robber, highway-man, foot-pad, &c. chiree
&c.	(mar, a bird-catcher.
shikar, <i>catcher</i> ,	mahee shikar, a fish-catcher, ahoo shikar, a deer-catcher.
les, <i>licker</i> ,	rikabee les, a plate-licker, a sy-cophant, a toad-eater.
doz, <i>sewer</i> ,	khueinudoz, a tent-maker.
sho, <i>washer</i> ,	deg sho, a pot-washer, a scullion, mooridu sho, a corpse-washer.

- dan, *knower*, hisab dan, an accountant.
 indu, — nuwees indu, a writer.
 bos, *kissing*, pa bos, *kissing the foot*, dust bos,
 . *kissing the hand*.
 jo, *searcher*, ueb jo, a fault seeker, a critic.
 shunas, } *knower*, { qudur shunas, a discerner of
 fuhm, } &c. { merit, a patron, kuj fuhm,
 } *perverse*.
 suwar, *mounted*, &c. shuh suwar, a swift rider.
 nusheen, *sitting*, tukht nusheen, seated on a
 throne.
 bukhsh, *giver*, khuṭa bukhsh, a pardoner of sins.
 posh, *hider*, purdu posh, a concealer or win-
 ker at faults.
 purust, *adorer*, shikum-purust, a belly-worship-
 per, an epicure.
 purwur, } *protector*, { ghureeb purwur, *protect-*
 nuwaz, } &c. { ing the poor, yuteem nu-
 } waz, the orphan's friend.
 bund, *binder*, jild bund, a book-binder, nuḷ
 bund, a farrier.
 amoz, *taught*, nuo amoz, a novice, tyro, &c.
 purdaz, *manager*, kar purdaz, managing business,
 a factor.
 ncoma, *shearer*, rah ncoma, a conductor.
 ashob, *inflaming*, dil ashob, inflaming the heart.

fureb, <i>stealer</i> ,	dil fureb, a heart- <i>stealer</i> , a <i>mistress</i> .
ungez, <i>exciter</i> ,	atush ungez, <i>an incendiary</i> , fit- nu ungéz, <i>a mutineer</i> .
azar, <i>disturber</i> ,	murdoom-azar, <i>a tyrant</i> .
koosha, <i>opener</i> ,	mcooshkil koosha, <i>a solver of dif-</i> <i>ficulties</i> .
goodaz, <i>melter</i> ,	dil goodaz, heart-melting, <i>af-</i> <i>fecting</i> , tun goodaz, <i>melting</i> the body, <i>enervating</i> .
ruo, <i>walking</i> ,	tez ruo, <i>swift-footed</i> .
been, <i>seeing</i> ,	pesh been, <i>foresceing, provident</i> .
khwah, } <i>wisher</i> ,	{ khuer khwah, <i>a well-wisher</i> .
undesh, } <i>think-</i>	{ door undesh, <i>provident</i> .
tulub, } <i>er, &c.</i>	{ rishwut tulub, <i>wanting a</i> <i>bribe, corrupt</i> .
soz, <i>burner</i> ,	alum soz, <i>burning the world, a</i> <i>great beauty, a tyrant</i> .
ufshan, <i>shedding</i> ,	gool ufshan, <i>scattering roses</i> .
fishan, —	ushk fishan, <i>shedding tears</i> .
ufroz, <i>illuminating</i> ,	buzm ufroz, <i>cheering an as-</i> <i>sembly</i> .
mohun, } <i>attractor</i> ,	{ mun mohun, } <i>heart-al-</i> rooba, } <i>dil rooba. } luring.</i>
	{ ahun rooba, <i>the magnet</i> .
	{ kuh rooba, <i>amber</i> .

zadu, } *born*, { shuh zadu, king's son, *a prince*.
 zad, } &c. { khanu zad, *domestic*.
 za, } { wilayut za, *born abroad*.

bhur, *full, all*, &c. { peṭ bhur, *a belly-full*.
 { rat bhur, *all night*.
 { din bhur, *the whole day*.
 { kumur bhur, *up to the waist*.

jog, *able*, kḥane jog, *eatable*, peene jog, *drinkable*.

wur, } *possessing*, { jan wur, *having life*, an ani-
 awui, } { mal, dilawur, *brave*.

mund, fayudu mund, *profitable, beneficial*.

wunt, bul wunt, *powerful, strong*.

nak, huol nak, *fearful, timid*.

geen, ghum geen, *sorrowful*.

cen, chob cen, *wooden*.

sar, shurm sar, *full of shame, ashamed*.

aloodu, gurd aloodu, *dusty*, khoon aloodu, *bloody*.

amez, mukur amez, *deceitful*.

goon, ncel goon, *blue coloured*.

fam, gool fam, *rose-coloured*.

mail, subzee mail, *greenish*.

the last ten or twelve adjunctives apply to possession of *quality, colour, &c.*

dan, nas dan, *a snuff-box*, numuk dan, *a salt-cellar*.

khann,	bawurchee khanu, the cook-room, <i>kitchen.</i>
ghura,	bhoom ghura, a ground floor or cellar.
muḥul,	chor muḥul, <i>a seraglio.</i>
sura,e,	ḥurum sura,e, <i>ditto.</i>
sala, sal,	ṭuk sal, <i>the mint,</i> ga,o sala, a cow- <i>house.</i>
gah,	aram gah, a sleeping room.
stan,	Hindoo-stan, <i>India.</i>
istan,	gool-istan, a rose-garden.
usthan,	dew usthan, <i>a temple, house of God</i>
shun,	gool shun, a rose bed.
zar,	lalu zar, a tulip bed.
baʀee,	goolab baʀee, a rose garden.
waʀee,	phool waʀee, a flower garden.
gunj,	nuwwab gunj, viceroy-market.
gola,	lon gola, the salt-market.
ṭola, }	muchhlee ṭola, fish-street, &c.
ṭolee, }	
abad,	ukbur abad, the city of Ukbur, viz. <i>Agra.</i>
nugur,	chundur nugur, moon-town, our Chan- dernagore!
poor,	ghazee poor, hero-town.
shuhr,	unoop shuhr, the incomparable city <i>alias Anopshire!</i>
guṛh,	futih guṛh, <i>Fort Victoria.</i>

bḥoom, beer bḥoom, warrior-land.
 bazar, qasim bazar, the *market* of Qasim.
 kḥund, rohil kḥund, the Rohila *country*.
 gaṇw, chuṭ gaṇw, lamp-town.
 mala, rag mala, a song or tune *book*.
 namu, shah namu, the *book* of kings.
 the whole from *dan* might be termed local ad-
 junctives, as they all seem to imply some *place*,
repository, *town*, &c.

The intermediate particles have been almost
 all discussed among the significant letters or
 syllables, in pages 65, and 77, pur, *on*, dur, *in*,
 and ka, *of*, excepted; dugha pur dugha, *tit for*
tat, afut pur afut, calamity *on* calamity, pue
 dur pue, *successively*, kḥet ka kḥet, *the whole*
field, are examples enow to show the nature of
 such compounds.

Simple Postpositions.

ka, ke, kee, like—ra, re, ree, na, ne, nee, *of*, 's,
to, &c.

ko, *to*, *for*, *at*, *in*, &c.

pur, *on*, *at*, *after*, *by*, &c.

se, sitee, *with*, *from*, *by*, *to*, &c.

men, *in*, *on*, *after*, *at*, &c.

tuk, tuluk, lug, toree, le, *to, up to, &c.*

hokur, *through, by.*

have been termed *simple*, from their governing the mere inflexion of the noun, seldom or never with it requiring *ke, kee, &c.* though the compounds often drop these, and rest satisfied with the simple inflected word, particularly *pas, oopur*, and a few others. *Pur ko, pur se, men se, ke tu, een ko, ke pas se*, as a sort of reduplicated postpositions, are used like our own,—from within, from below, &c.

I have inserted *ra* and *na, &c.* above, rather to show their great affinity to *ka, ke, kee*, than to have them also considered, like *ka*, postpositions, for they are merely pronominal genitive signs, like our own *mine, thine, his, her, your, &c.* *His* being just a contraction of *he's, i. e.* of him, may help to explain the *oska, oske, oskee, his, her*, in Hindoostanee; if we advert also to the Latin *suus, sua; cujus, cuja; kiska, kiskee, whose, viz. who's, of whom*, applying as adjectives to *his, her, whose*, in concord with the noun; *sua mater, oskee ma, his or her mother.*

Feminine Postpositions.

ṭuruf, janib, *near, towards, side.*

ṭuruh, *manner, like, way, mode.*

khaṭir, *for, sake, mind, heart.*

muṭrifut, *by, through, means, medium.*

nisbut, *respecting, compared with, relation.*

have been so called because they require kee, ree, and nee, of the words which they govern, (being in fact all feminine nouns, used elliptically as postpositions) while the compounds (as masculines in the same manner) take ke, re, ne.

Compound Postpositions.

tu,een, *to, for, &c.*

kunc, *to, for, &c.*

pas, *near, to, with, nigh to, &c.*

yuhan, wuhan, *chez, at, 's, here, there.*

nuzdeek, qureeb, nere, or, *near, by, &c. with.*

copur, *above, upon, besides.*

neechē, tule, *below, beneath, under.*

undur, bheetur, *in, within.*

bahur, *out, without, abroad.*

sath, sung, sumet, soodhan, humrah, shamil,
with, together, along with, &c.

hath, *to, with.*

peeche, buud, buuduz, *after, behind.*

pure, oodhur, oosturuf, oospar, *on that side, beyond.*
wure, idhur, isturuf, ispar, *on this side.*

age, samhne, sunmookh, rooburoo, moqabil,
hoozoor, hote, ruhte, *before, against, opposite,*
in presence of, &c. &c. during.

aspas, chuogird, gird, gird pesh, *around, about.*
buruks, bur khilaf, *in opposition to, contrasted*
with, vice versa.

ghueruz, bujoz, wurae, siwae, bughuer, chhor,
bina, bidoon, *besides, except, without.*

beeche, becchmen, durmiyan, mud, mabuen, *be-*
tween, among, amid, in, &c.

waste, subub, baiis, liye, karun, mare, laluch,
for, on account of, through, from, by, &c.

iwuz, budul, sunte, bumunzili, *instead, for.*

burabur, moowafiq, qabil, bu moojib, misal,
musl, manund, *like, according to.*

la.iq, moonasib, *worthy of, proper for.*

huqmen, *in regard to, respecting.*

war par, *through and through.*

Though the simple postpositions cannot well occur prepositively, the compounds often do, and, in this way, the noun is frequently be-

tween them both, siwa khoda ke, or khoda ke siwa, *besides* God. The Persian prepositions, be, bur, mui, pesh, &c. are sometimes found so in the Hindoostanee, in which a number of other words, meaning *reason, place, sake, side, way*, &c. may be met with as postpositions, like huqq, *right*, above, to which men, *in, with*, &c. is of course either expressed or understood in such sentences as, beemar ke huqq men ubhee shurab uch-chhee nuheen, *with regard to the patient, wine is not good at present*, meaning, *as far as concerns, in respect to, considering*, &c.

Local Adverbials.

Yuhan, *here*, wuhan, *there*, kuhan, *where?* juhan, *where*, tuhan, *such or that place*, kuheen, *somewhere, anywhere*, uor kuheen, *elsewhere*, kuheen nuheen, *nowhere*, hur kuheen, *everywhere*, kuheen nu kuheen, *somewhere or other*, juhan kuheen, *wherever*, yuhan kuheen, *hercabouts*, wuheen, *that very place*.

idhur, *hither*, oodhur, *thither*, kidhur, *whither?* jidhur, *whither*, tidhur, *that place*.

.Yuhan se, *hence*, wuhan se, *thence*, kuhan se, *whence?* &c.

Temporal Adverbials.

* ub, *now*, kub, *when?* jub, *when*, tub, *then*.

aj, *to-day, now*, kul, *yesterday or to-morrow*,
purson, *the day before or after*.

ub tuk, aj tuk, hunoz, *hitherto, yet*, kub tuk,
how long? jub tuk, *until*, jub se, *since*, kub se,
whence? &c.

tub tuk, *so long*, aj kul, *now-a-days*, ubhee,
just now, immediately, &c.

kubhee, *ever*, kubhee nuheen, *never*, kubhee
kubhee, *sometimes, seldom*, kubhee nu kubhee,
sometime or other, roz roz, *daily*, bar bar, *often*,
kue bar, *how many times*, jue bar, *so often*, tue
bar, *as often*, pher or phir, *again*, baree baree,
alternately, ek bar, *once*, do bar, *twice*, &c. tis
pur, *thereafter*.

*Adverbials of Quality, Quantity, Number,
Manner, &c.*

uesa, *so*, wuesa, *such*, kuesa, *how?* juesa, *as*,
tuesa, *thus*.

* 'It is rather singular, that all the derivatives of this word
frequently change b to d or o, whence kud, *when?* juo lug,
until, &c.

ita, *this much*, oota, *that much*, kita, *how much?* jita, *so much*, tita, *thus much*.

itna, *so many*, ootna, *that many*, kitna, *how many?* jitna, *so many*, titna, *that many*.

yoon, *thus*, woon, *that way*, kyoon, *how?* jyoon, *as, so, &c.* tyoon, *that way, &c.* yoon kur, *this way*, kyoon kur, *how? what way? &c.*

ku,ee, *several*, kue, *how many?* jue, *as many*, tue, *so many*.

khoob, *well*, khurab, *ill, &c.* from the adj. *good, bad, &c.* puhle, *first, rather*, doosre, *secondly, &c.*

hañ, *yes*, nu, *nuheen, no, not, nor, neither*, kyoon nuheen, *why not?* ulbuttu, *certainly*, mootluq, *not at all*, hurgiz, *by no means, never*, mut, *don't*.

shayud, *perhaps*, ho to ho, *may be*.

yuune, *viz. to wit, namely*, nuheen to, *otherwise, else*.

ulug, *apart*, jooda jooda, *separately*, ek ek, *one by one*.

milkur, *leke, together*, ukşur, *generally*.

buhoot, *ziyadu, much, too much, very*, uor, *more*, bus, *enough*, qurceb, *almost*, thoṛa, *little*, buṛa, *great, very*, goya, *as if*, şıř, *fuqut, only*.

Conjunctions.

uor, uo, o, wu, *and*; bhee, *also, even, both, likewise.*

ya, khwah, chaho, *or, either*, to, tuo, pus, *well, then.*

ugur, gur, jo, *if*, ugurchi, *although*, jubki, *since.*

kyoon kur, *because, wherefore*, isliye, *therefore.*

ki, jo, ta, *that, whether, when*, go ki, *provided.*

siwa, *except*, wurnu, *unless*, tis purbhee, tuobhee, *still, nevertheless, at least*, such, *truly*, such kur, *indeed.*

pur, lekin, *but*, unma, mugur, wulekin, bulki, *nay, moreover*, hurchund, *although*, tahum, uzbuski, halaṅki, *still, notwithstanding*, bu shunt ki, *on condition that, provided.*

Interjections.

Shabash! afreen! wah wah! kya khoob! dhuni dhun! wah jee! kya bat hue! denote *joy praise*, like our *bravo! well done!* ha,e ha,e! hue hue! wa,e wa,e! wa,e wuc! imply *grief*, as *alas! lackaday!* chhee chhee! chul chukhe! doo!ho! indicate *aversion, disgust, fye fye! be-*

gone! choop! choop ruho! hush! silence! bus, stop! plenty! soono! kyoony jee! hear! you sir! bap re bap! father father! ma rec ma! mother mother!

After what has been laid down in page 40, no one can find fault with the collection here made of all the most useful words in the language, which, as postpositions, adverbs, conjunctions, &c. often run so much into each other's divisions, that they cannot well be discriminated so exactly as could be wished. Among them all, *hee, ever, just, &c.*; *sa, as; kur, as; liye, wasṭu, account; ṭuruf, side, ward; ṭuruh, manner; an, dhur, place; ta, quantum; is, this; cos, that; kis, what; se, from, &c.* will be very conspicuous; but *kisliye, wherefore? &c.* are so easily resolvable, like *qua propter*, and similar words in the Latin and other tongues, by reperusing the significant particles, and the chapter on the composition and derivation of words in this Work, that we need not enlarge farther.

In proportion as the student acquires a knowledge *by heart* of these vocables, selected in the foregoing pages for that express purpose, before he proceeds to the sentences hereafter given, in support of grammatical rules, the more readi-

ly will he comprehend*the drift of every example, especially if he will at the same time progressively encrease his mental store of adverbials from my Dictionary or Vocabulary, which can always be consulted for nouns, verbs, &c. as they may be required to explain any portion of Hindoostanee composition, when, from the context, the meaning is not quite obvious. Every real student will reflect on my earnest remarks in the preface, so applicable to the matter in hand ; and in every practicable case of this kind should trust almost as much, if not more, to his own genius and resources, as to research and pains with any lexicon whatever.

—— has been termed man's surest guide through life, and his great boast over the brute creation ; yet animals are less subject to error, though they trust almost entirely to ——, in the grand objects of their care and existence. To man —— seems artificial, while to brutes —— appears intuitive ; the former therefore requires something very like ——, before he can trust to ——, in which the latter are said to have no —— whatever, their hopes being limited to this —— alone.

The scholar must ~~now~~ learn, from thought alone, to fill up the blanks of the preceding sentence as well as he can, and in future to do the very same thing with every Hindoostanee paragraph, of which he may happen to know, or find in a dictionary, the same proportion of words, as he does in the English above, remaining ignorant, however, of the rest, as they are supposed to be produced by his own manly perseverance and deep reflection.

The fruits of such efforts will be stamped with different degrees of value, as the learner feels impressed with the idea, that he in some measure discovered them himself, or owed them to the labours of another person. As the first, they will be fondly cherished and retained long in his mind, like the darling children of his own fancy and judgment, while, in the latter view, they may be more frequently treated as a mere spurious breed, and committed to a very fallible stepmother's charge, viz. the memory only. The man who cannot *think*, will not easily be taught, by this or any book, his own language, far less a foreign tongue, so difficult as those of the East in general are : I must therefore beseech my pupils, in this stage of their progress, to commence seriously with the art and

practice of *thinking*, more fully elucidated in the Preface, to which they may hence refer with every advantage.

Hindoostanee Declension of Terminating Letters or Particles.

	Singular.	Plural.
<i>Nominative</i>	a or u.	e, like the singular inflexion.
<i>Inflection</i>		on, by substitution for a or u of the nom. singular.
<i>Gen. Uninfl.</i>	e ka.	on ka,
<i>Ditto Infl.</i>	e ke.	on ke,
<i>Ditto Femin.</i>	e kee.	on kee.
		} meaning of -'s, and being a sort of possessive or adjective form.
<i>Accus. and Dat.</i>	e ko.	on ko, <i>to</i> or <i>for</i> .
<i>Vocative</i>	e re.	o, substituted for a or u.
<i>Ablative</i>	e se.	on se, <i>with, from, by, &c.</i>

Nouns terminating with every other Letter.

<i>Nom.</i>	b, d, ee, &c. when masc. b, d, &c. and to fem. en is added, or an, if they end in ee.
<i>Infl. none</i>	on is added to the nom.
<i>Gen. Uninfl. —</i>	ka. on ka. sing. the ee of

Singular.	*	Plural.
<i>Ditto Infl.</i> — ke.	on ke.	which, how-
<i>Ditto Fem.</i> — kee.	on kee.	ever, general-
<i>Accus.&Dat.</i> —ko.	on ko.	ly becomes iy
<i>Voc.</i> — re.	o.	before an, on,
<i>Abl.</i> — se.	on se.	as golee, <i>a pill</i> ,
		goliyan, goli-
		yon, <i>pills</i> .

The learner may now form as many cases, with the whole of the postpositions, as he pleases, giving them such names as will most readily convey the idea intended, by the words so used, viz. donative, locative, instrumental, social, &c. but he should ever recollect, that the simple postpositions require the inflexion, if any, of the noun, while the compounds govern the inflected, and the fem. postpositions, the feminine genitive. thus, *gole ke pas*, *near the bull*; *bundon kee khatir*, *for (the sake of) slaves*; *bandee ke sath*, *with the slave girl*; *bandiyon kee turuh*, *like slave girls*; though it must be confessed, that *ke* is frequently omitted, *ghur pas*, *near the house*.

When a or u, as exceptions, happen to be indeclinable, they fall under the rule for nouns in b, d, ee, oo, &c. *dana*, *a wise man* or *wise men*;

dana ka, ke, kee, &c. dar̥ṣaṇ ko, &c. bula, *evil*;
bulaṇ, *evils*; bulaṇ ka, ke, kee, &c.

Adjectives are declined exactly as nouns, only they have not the inflexion ṇ nor aṇ, when their accompanying nouns have them.

gora murd, <i>a fair man.</i>	gore murd, <i>fair men.</i>
gore murd ka, ke, kee,	gore murdoṇ ka, ke,
<i>of a fair man, &c.</i>	kee, <i>fair men's, &c.</i>

gora, <i>a European.</i>	gore, <i>Europeans.</i>
gore ka, ke, kee.	goroṇ ka, ke, kee.

khoob luṛka, <i>a good boy.</i>	khoob luṛke, <i>good boys.</i>
khoob luṛke ka, ke,	khoob luṛkoṇ ka, ke,
kee, &c.	kee.

khooboṇ ka, ke, kee, *of the good*, opposed to—
of the wicked, budōṇ ka, ke, kee.

bhulee luṛkee, <i>a good</i>	bhulee luṛkiyaṇ, <i>good</i>
<i>girl.</i>	<i>girls.</i>
bhulce luṛkee ka, ke,	bhulee luṛkiyoṇ ka, ke,
kee.	kee.

Comparison in Hindoostance is very simple, and greatly assisted by se, meaning *than*, or by the words like our *very, more, most, &c.*

luṛke se luṛkee goree hue, *the girl is fairer than the boy*; luṛkee se luṛka gora hue, *the boy is fairer than the girl*;* luṛka buhcot gora hue, *the boy is very fair*; pur luṛkee oos se uor goree, *but the girl is more fair or fairer*; such wooḥ sub se goree hue, *true, she is the fairest of the whole*.

Pronouns.

They follow the general rule of declension, with some slight deviations, so:

<i>Nom.</i> muen, <i>I.</i>	hum, <i>we.</i>
<i>Infl.</i> moḃjḥ, <i>me.</i>	hum or humoṇ, <i>us.</i>
<i>Gen.</i> me-ra, -re, -ree, <i>of</i>	hum -ara, -are, aree, <i>of</i>
<i>me, and my, mine.</i>	<i>us, our, ours.</i>

too, tuen, *thou*; toom, toomḥ, *you*, declined exactly as above.

N. yih, *he, this, she, it*; wooḥ, *he, that, &c.* ye, *they, these*; we, *they, those*.

I. is, *him, her, and it, this*; cns. *hum, &c.* in or inhoṇ, *them, these*; coṇ, coṇhoṇ, *them, those*.

And in like manner are the interrogative, relative, and correlative, pronouns declined.

* Lit. *boy than girl fair is—girl than boy fair is*; a transposition which finely elucidates the nature of Hindoo-stance construction, thus contrasted with our language.

kuon, *kis, who?* juon, *jo, jis, who;* tuon, *tis, that, &c.*

ko,ee, *any,* has kisee, and kya, *what?* kahe, in their respective inflexions.

ap, *self,* is commonly up-na, -ne, -nee, *own,* in the gen. though it also often admits of ka, ke, kee, instead of na, ne, nee.

In the same member of a sentence the pronoun and its possessive form cannot follow each other, as in our language, but rather take upne, upnee. *I will go to my house;* muen upne (never mere) ghur ko ja,onga, *if you will go to yours;* u-gur too.n upne (never toomhare) ghur ko ja,o, *and he to his;* uor wooh upne (never ooske) ghur ko.

They nevertheless say, *I and my brother,* as we do, muen uor mera bha,ee; *he and his friend,* wooh uor ooska dost; *they and their sisters,* we uor oonkee bulineñ.

The pronouns yih, wooh, *he, this, that, &c.* are of course also adjectives.

N. yih luṛka, this boy, ye luṛke, these boys.

*I. is luṛke, in luṛkon, never inhon
luṛkon.*

*N. wooh luṛkee, that we luṛkiyañ, those girls.
girl.*

*I. oos luṛkee, oon luṛkiyoñ, never oon-
hon.*

though as mere pronouns, inhon and conhon be in constant use.

We may here recapitulate, that mōj̄h-e, tōj̄h-e, is-e, oos-e, kis-e, tis-e, are equivalent to mōj̄h-ko, &c. as hum en, tōm hen, in hen, cōn-hen, &c. are to humko, humon ko; and at the same time observe of the other pronouns, that with other nouns in on they do not retain it, hum log, *we people*; hum teen buhinen, *we three sisters*; hum teen buhinon ko, *to us three sisters*; hum teenon se, *from us three*; humon pur, *on us*. Mere, tere, humare, tōmhare, occasionally supply the place of mōj̄h, &c. or *vice versa*, but more rarely.

While ra is to the two first personals, what ka is to all nouns, the last may, by the intervention of a noun, be used after mōj̄h, tōj̄h, hum, tōm, so—mōj̄h ghureeb ka bap, *the father of poor me*; tōj̄h bechare kee ma, *the mother of helpless thee*; hum duolut mundoṇ ke ghoṛe, *the horses of us wealthy*; tōm bhulon kee bat, *the speech of worthy you*.

As the active preterite expletive ne inflects declinable nominatives, muen and tuen excepted, the learner must not be surprised to meet with inflexions as nominatives, thus; kuon aya, *who came?* wooh admee jis ne diya, *that man*

who gave; tis ne mara, *he beat or killed*; muen ne dekha, *I saw*; oos ne pukra, *he seized*.

Having thus given an abstract, or bird's eye view of declension in this language, for the benefit of the general grammarian, in his rapid flight through this region of Oriental philology. we shall next proceed to a similar sketch of the only conjugation to be found in the Hindoostance tongue.

The auxiliary verb has been sufficiently discussed among the significant particles, we may therefore observe once for all, that *na*, *to*, being dropt, the root of the verb remains, which is moreover always the imperative second person singular; pal-na, *to foster*, *foster-ing*, with ne, nee, but the terminations alone will suffice in this way, as they will all branch off from the root of any verb, in this order; pal-a, -ce, -e, -cen, or -iyan; -ke, -kur, -kunke, -kurkur, &c.; of which the subsequent scheme will give the learner an adequate notion, by studying the whole with due attention to the root pal, from pal-a, *nourished*, to pal-kurke, *having nourished*. This part of the verb very conveniently expresses many of our adverbs, bhoolkur, *inadvertently*, i. e. *having* forgotten.

m. f.	m. & f.	m. f.	m. f.
muen, } tuen, } wooh, }	-a-ee -eeen -e and -iyan	ed, en, &c.	forms the past tense and participle, to which, by prefixing t, we have the present of every Hindoo- stance verb.
ta, } -teen, } -te, }	-ta, -tee, -teen, -te,	hoon, hue, hue, huen, ho, } -tiyan, huen,	am, &c. have, &c.
		thi, } the, } theen, } thiyan,	was, did, had, &c.

m. & f.	m.	f.	m. & f.
muen, } tuen, } wooh, }	-oon- -e -en- -o -en-	the aorist <i>be</i> , and also the impera- tive, omitting e of the second person singular. With—	is formed the fu- ture <i>will</i> or <i>shall</i> <i>be</i> , viz. oonga, e- ga, enge, oge, &c. of all verbs.
		-ga -gee -ge { -geen or -giyan	-ke, -kur, -kurke, kurkur,
			having, as the past participle.

N. B. Pal, *nourish thou*, sometimes *having nourished*, is the root of the whole from pal-na, *to nourish*, to pal kurkur, *having nourished*, fostered, &c.

Hoo_a expresses our *been, is, was*, according to circumstances, and often appears to have no meaning at all, it is therefore omitted or expressed on such occasions at the discretion of the speaker; muc_n hoo_a hoon_n, &c. *I have been*, &c.; too hoo_a tha, &c. *thou hadst been*, &c.; panee gurm hue? *is the water hot?* han gurni hoo_a, *yes it is hot*. There may be a very nice distinction in the use of the present and perfect, apparently promiscuously, but it seems not less obscure than, he is arrived, he has arrived, &c. in our own language.

A species of second future of hona is formed from the indicative, instead of the aorist, viz. hoonga, huega, huenge, hoge, expressive perhaps of some doubt. A future, or polite imperative, is commonly formed by affixing iye, or iyo, to the imp. sing. second person, as, jaiye, jaiyo, *go, pray go*; and, *you will be pleased to go*, also expressed by jaiyega.

With other verbs, instead of iye, &c. jaiye occurs, or, changed thus; deejie, *pray give*; keejie, *please do*; khajaiye, *pray eat*, or kha_iye.

There are no irregular verbs in the language, because kiya, *done*, moo_a, *dead*, are merely redundants from keena, *moona*, the old words for kurna, *to do*; murna, *to die*.

Hooa, liya, diya, guya, are easily accounted for; the last would have been gaya, did not that mean *he sung*, and sometimes jaya still is used in its regular form.

It may be proper to remark, that hona means *to be, exist, remain*, &c. besides being like *esse*, often used inversely with datives for the verb rukhna, *habere, to have*, with which the learner will be on his guard, when translating the languages of India.

The expletive ne, before preterite active verbs, will be best learned from practice; but the scholar must recollect, that when nominatives are used accusatively, the verb agrees with them rather than with its own proper nominative, and that accusatives, on the other hand, with ne, keep the verb in an indeclinable state entirely so; lưkող ne lưkiյաղ mareղ, *boys beat girls*; lưkiյող ne lưkող ko mara, *girls beat boys*; a curious regimen, which will soon become familiar by a little attention, as the rule certainly runs through the whole language, with very few exceptions. The pluperfect is often substituted for the perfect, sipahee kul aya tղa, *the soldier came* (lit. had come) *yesterday*; and the other tenses, like those in most languages, run much into each other.

Before the tyro can possibly pronounce well, with ease and fluency conjoined, he will find it absolutely necessary to read and ponder over the whole of the preceding sheets, at least ten times, if he at the same time be resolved to comprehend the subject thoroughly; previous to his farther advancement in this language, a measure which I recommend sincerely to him, from a conviction, that he will yet feel grateful for the present importunity on my part, as his progress afterwards will certainly both delight and astonish himself. Not less than twenty readings of the extract from my Ultimatum, in page 50, will suffice to enable any scholar to read it with equal facility as so much Latin or English; but these readings must be performed in a loud audible voice, either for the reader's own ears to admonish and correct him as he proceeds, or for his fellow students, as hearers, to make their own remarks on the performance progressively, with the most beneficial effects to every one concerned in such a pursuit.

A literal version of the first paragraph in the story of Sukcontula, carefully compared with the translation in page 54, may throw such light on the subject as will render the student's

future labour light as a feather; I shall consequently indulge him with it in this place.

“ Now forewards story of thus relation is, that the wilderness in besides God of, her any care taking person not was, but a bird her over own wings of shade making was, this from, her name is Sukcontula. There fallen is she weeping was, tears of pearls eye-lids on stringing was, milk for taking mouth opening remained had, hands feet own continued striking had, when protector of world—own favour made, that Kunn saint somewhere bathing for gone had, just as that quarter from turned out, saw, that this what power divine is! that new flower of parterre to, flower place from far having seen, bewildered in manner of nightingale picture became, rolling pearl orphan like was, but ground on, rolling it of seeing, he sorrowful became.

However uncouth, redundant, preposterous, or defective, this *verbatim et literatim* translation may seem, it cannot be much more so than a similar view of other tongues would often exhibit; and as the present mode is, after all, the most rational groundwork for rendering one language into another faithfully, the scholar may now, by way of exercise, turn my

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bald version here into the best English of our power, and then let him compare it with mine in page 54. Such a habit once acquired will not only, in the first instance, give the student a great command of words, with a more complete idea of the grammatical arrangements and habits of the Hindoostanee, but may hereafter enable him as a most faithful and expert translator or interpreter of Eastern tongues.

Taking it for granted, that my advice has been studiously followed, and the comparison made accordingly, it will probably appear that my version cannot stand the test of rigid examination, and, on the whole, in point of elegance, may fall greatly short of my pupils efforts to excel me. To anticipate defence when the objections are unknown, might be premature, and to repine at superior talents would prove me illiberal in the extreme, more especially while stimulating my young friends to enter the lists in a fair trial of skill with their instructor.

I shall next analyse the first paragraph of the story, and as every word of it will be found in the Vocabulary, the student cannot be better employed than in finishing the whole, as I have begun, either at present, or when he has

deliberately perused all the grammatical portion of this Work. See page 50, as we proceed.

Ub, *now, well*, whence ubhee, *just now, immediately, already*, le ub, *well then*, ub tub, *on the go, just a-going*, and many others; age, *before, on, forwards, henceforth*, &c. inflected from aga, *front, forepart*, whence several derivatives, distinguishable by the initial ag or ug, all connected with the radical meaning; dastan, *story, narrative, novel, romance*, &c.; ka, *of, 's*, agreeing with buyan, *detail, relation*, the nominative of hue, *is*, dastan ka buyan hue, *story's detail is*; yoon, *thus, in this way, so*, from which yoon hee, *just so, for nothing, without labour*, &c.; Hindoostanee zcoban mucn ne yoon hee seekhee, *I learned the Hindoostanee tongue, the best way I could, without taking any pains to acquire it*, may safely be said by many a Jargonist, who is not aware, that yoon hee expresses so much in this useful language; ki, *that, who, which, when, saying, thus, as follows*, &c. a handy little word, which practice will elucidate much better than precept; cos, *the, that, it, him, her*, inflexion of woch, generally implying remoteness of the object; but when proximity is not essential, woch is more applicable to our *he, she*,

nearest *in* concord with *jungla, a desert, waste,*
solitude, waste, &c. but not cre-
 ed by the postposition *men, in, &c.* *Srwa, siwa,*
besides, except, save, but, placed pre-positively
 though one of the compound postpositions;
Khooda, God, an exception to the general rule
 of nouns in a *u*, being inflected to *e*; *ke, of, 's,*
&c. often apparently redundant, being the
 inflected genitive sign governed by *siwa, a*
 compound postposition, for which in English
 we cannot always find any meaning; *khooda*
ke siwa, will necessarily be rendered by us, *be-*
sides God, the Almighty excepted, &c. in which,
ke, as a significant word, can have no place,
 though on other occasions it may become so,
 as in *ke moham ke morwafiq,* according to orders.
uska, her, his, its, of her, &c. From the na-
 ture of the English language, more attention is
 paid to the gender of the possessive person
 than the thing possessed of; in Latin and Hin-
 dostani it is the reverse, whence *uska ghur,*
his or her house; *uskee kitab, his or her book;*
uska baap, his or her father; *ko, ea,*
any, relation, care, heed, intelligence, notice, news,

termed by *wala*, *man*, *person*, &c. In the compound here used; *khubur* *less* *Wala*, a *protector*, *guardian*, *friend*, *care-taking person*, in the masc. to agree with *Kheeda*, *God*.

Nu, *not*, *tha*, *was*. In the Oriental tongues, sound logic and grammar go often hand in hand, where with us they seem to separate, and in no instance more than in negative sentences like—I saw no body; I will give him nothing; he is nowhere to be found; no soldier will be permitted, &c. which can be rendered in Hindoostanee by no other mode than—I saw not any body; he is not anywhere; any soldier will not be permitted; and, *I will not give him any thing*, *muen osko koochh nuheen doonga*.—Were we asked how it was possible to see nobody, nothing, &c. the question might puzzle us, and our answer could not be very satisfactory to people who make speech and common sense more subservient to each other than we do, at least in such examples as the present, not less perplexing than the ungrammatical phrase, *my lord*, used by one man individually, or a thousand together, when addressing a peer of the realm. Her, of any protector was not—we would change to—she had no protector—or, she had not a protector—a case in point which

illustrate the subject, as well as a hundred more could do.

Par, but, yet, &c. which may always be discriminated by position from pur, on, above, as this last never can be initial, though pur, a feather, may; ek, a, an, one; pukh-eroo, a bird, fowl, &c. from punkh, punchh, a wing, &c.; eroo, a modification of ar, er, hara, noted in pages 83 and 96; cos, her, him, it; pur, over; upne, own, inflected to agree with puron, wings, governed by ka, of, in concord with sayu, shade, shadow, shelter, protection, &c.; kiye, inflected from kiya, the redundant past participle of kur-na, anciently keena, to do, make, act, &c. This form, and the inflected present participle kurte, doing, bear some analogy to the Latin ablative absolute, explicable in the Hindoostanee so—sayu kiye hooe kee halut men, in the state of sheltering. You will see him con- (hooe kee halut men) dekhoge. I saw them speaking, con ko bolte sconta men; that is, bolte hooe kee halut men, in the act of speaking; tha, was, stood, remained, &c. probably the perfect tense of the verb thana, to stay, remain now obsolete, which would regularly be tha, subject, like kee, to the elision of the final homogeneous vowel, as stated in page 7

Is, *this*, to which *bat*, *word*, *fair*, *matter*, *particular*, &c. is understood, being like *res* and *negotium* in Latin, of *gubh* in the Hindoostanee; *se*, *from*, to be carefully discriminated from *se*, inflected from *se*, *as*, *ish*, of page 87; *oska*, *her*, agreeing with the masc. noun *nam*, *name*; *Sukontala*, the *Sacotala* of Sir William Jones; *hoo*, *is*, *was*, &c. In the use of such verbs, we and the Hindoostanees differ greatly. If told by any of us, which we would be very apt to do, "the man you saw yesterday in my house was my uncle," they would probably, with a smile, observe, "and is he not your uncle to-day," or with a look of condolence, might enquire *how*, when, and where he died, because their own idiom teaches them in all such sentences to use *is* for *was*, unless the person spoken of be since dead, and no longer the relative in question. On similar grounds, where we mention our having been at a particular time in a given place, thus,—recollect we also *were* that year at Dihlee,—they would often use *are*, so,—*yad rukho hum bhee os sal Dihlee men huen*.

Wuhan, *there*, *that place*; *puree*, *fallen*, *fernt* past part. of *purna*, *to fall*, with its auxiliary sign *hoo*, *is*, frequently redundant, and of

correctly omitted; *wadh, she, he, it*; rotee thee, *owing was*, imperf. indicative fem. third person singular, in unison with *wadh, she*; ansoowon, infl. plural of ansoo, *a tear*, properly ansoo, on, for which consult pages 33, 35, &c.; ke, *of*, plural, to agree with motee, *pearls*, this being one of the very few nouns in ee, which are not feminine by this termination, enumerated in page 71.

Pulkoṇ, *eye-lids*, pl. infl. of puluk, whence the u is dropt, as explained in pages 65, 66, governed by men, *on, in, &c.*; pirotee thee, *threading was*. It would require the hair-splitting genius of Eastern poets to divine the climax of beauties in the sentence before us, which they would term a sweet string of the most lovely pearls, formed by the eye-lashes of the child, piercing the lucid globules as they are shed by the eyes, rendered still more brilliant by minute pearly drops strung around them. This may be to Oriental eyes very fine, though it rather militates against our Western judgment on all such similes, and the childish jingle of rotee and pirotee, with which, I recollect the Hindoostanee bard was so delighted himself, that his eyes literally sparkled with joy, as he exclaimed, after a most signifi-

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cant but ineffable clink of the tongue, *kya khoob! how charming!*

Doodh, *milk*, ke, *of, for*, governed by liye, *taking, account*, resolvable like kiye, already elucidated, into liye hooe kee halut men, *in the state of taking*; moonh, *mouth, face, &c.*; pusar ruhee thee, *stretching, remained, had*, the pluperfect of the continuative verb pusar ruhna, *to remain stretching*, from pusarna, *to stretch*; hath panw, *hands, feet*; upne, *own*, plural in concord with hath panw, in the nom. pl. used for the accusative. Mar ruhee thee, *striking, remained, had*, just such another verb as the last, from marna, *to beat, strike, kick, drive, and kill, &c.*

ki, *when, then, that, &c.*; purwurdu-gar, *the protector*; i, *of*; alum, *the world*; ne — has no meaning though an active perfect expletive of constant occurrence in this language, before every perfect tense of transitive verbs, which has no present form; muen ne mara, *I killed*; toom ne nuheen mara, *you killed not*; wook maraga, *he will kill*; hum marte the, *we were killing*; too ne mara tha, *thou hadst killed*; upna, *own*; fuzl, *grace, favour, &c.*; kiya, *made, did, acted, &c.* whence the use of ne; jo, *when, as, that, if, wh., &c.*; Kunn, moonee, *a saint, the holy man*; kuheen, *somewhere*; nuhane, *to bathe*,

HINDOOSTANEE

ko, *far*, similar to our old infinitive *for to drink, for to speak*, still common in the East; *chule the, gone, had*, in the plural, out of respect to the saint, though an individual, which is the common practice, and like our own address to one person, *you were angry, you are pleased*, instead of *thou wast; thou art*, retained by the Quakers very grammatically, though now-a-days rather a quaint mode of speaking to any one; *jon*, appears contracted from *johcen*, *just as, the moment, instantly as; me, that*; *turuf, or turf, side, quarter, &c.*; *se; from, on, at, &c.*; *ho nikle, came out*; perfect tense, third person, plural for singular of the verb *ho nikulna, to turn out, come out, issue forth, &c.* a compound of *hona, to be*, and *nikulna, to issue, &c.*

The perfect should be *nikula*, but is generally contracted in such verbs, as by page 66.

We form similar verbs with the help of adverbs, which often materially alter the nature of the original; and the same effect follows in Hindoostanee, by the coalition of two verbs.

katna, means simply, *to cut*; *kat-dalna*,

from dalna, to throw, equivalent in to *off, away*, as *dena, to give*, as

dalna, to give away.

The reader may, by consulting the Section on the Verbs, acquire the most ample information on a subject, which he will soon find of the utmost importance in this language; *dekhe*, *beheld*, *saw*, *perceived*, *observed*, &c.; *ki*, *that*, *yih*, *this*, *kya*, *what*? *qoodrut*, *power*; *i*, explained in page 68, under *murdi nek*, *a man virtuous*, for *nek murd*, *a virtuous man*; *ilahee*, *divine*, *hue*, *is*; *yih kya qoodruti ilahee hue*! implies *wonder*, *admiration*, &c. of the divine power, as we say,—*alas*! *what a man he was*!—when shall we see his like again? so do the natives of India, with congenial feelings, exclaim,—*hae kya admee tha! ooska burabur phir kub dekhenge?* in other words,—*he was an honest fellow*, and we ne'er shall see his like again; *jo*, *which*, *that*, &c.; *is*, *this*; *soorut*, *manner*, *way*, *appearance*, *countenance*, &c.; *se*, *in*, *from*, *with*, *by*, *on*, &c.; *nuzur*, *sight*, *atee*, *coming*, *feminine*, to agree with *soorut*, of that gender from its termination *t*; *hue*, *is*, ~~that~~, *that*, *nuo*, *new*, *fresh*, &c.; *gool*, *flower*, *rose*; *e*, for *i*, *of*; *chumun*, *a bed*, *parterre*, *walk*, *garden*, &c.; *ko*, the affirmative sign, governing retrospectively the only inflectible word, *oos*, *that*, near it; *gool-i-tan*, *flower-place*, *rose-bed*, *garden*, a famous 'book of *Suudee*'s, which, like other roses,

~~the~~ the literary and moral thorns; *se, from, done, far, away, remote, &c.*; *dekḥ, having seen,* the root or imperative of *dekḥna, to see, behold, &c.* used for the preterperfect participle, *dekḥ-ke, dekḥ-kur, &c.* as in pages 120, 121; *hue-raṇ, bewildered, distracted, perplexed, fascinated, &c.* In this and *goolistan*, the *n* is made nasal, merely for the sake of the verse, which is frequently the case in all such words, *bu, in*, one of the prepositions noticed in pages 107, and 77; *rung, manner, style, colour, way, i, of, bool-bool, the nightingale*, supposed by the Eastern poets to be captivated with the rose's blushing charms; *i, of; tuṣweer, picture, painting, image, &c.* used here, either from the nightingale's partiality to the rose as the picture of beauty, or from some story of a painted rose, with which the bird may have been fascinated; *ho gu-e, became*, the perfect tense in the third person plural of *ho-ja na, to become*, which is expressed here; as to *be go*, though *become, be* occasionally used; *ghuṭṭa, tossing, tumbling, agitated, &c.*; *den, a den*; *e for i*; *yuteem, orphan*; *doori yuteem* a common term for what we call the unio pearl, as a non-pareil; see, *like, as*, in the Gem. 1st chapter with *Sukcontula*, vide page 87, which this ex-

ample will farther elucidate, *son* *ho khoda* *un* *hum son bunaya hue*; God made them *like us*; *thee, was*, *lek*, for *lekin*, *but*, *khak*, *ground*; *earth, dust, &c.* *pur, on*; *ghultani*, for *ghultanee*, *agitation*, from *ghultan*, *agitated*; *coshee*, *her*, in concord with the fem. noun *ghultanee*; *dekḥ*, as before; *we*, lit. *they*, but from veneration for Saint Kunn, used for *wooh*, *he*; *dilgeer*, *heart-seized*, *sorrowful*, &c. see page 97; *hogue* has been just mentioned.

A sedulous examination of this analysis will do more to pave the way for analysing the remainder of the quotation, or any other piece of Hindoostanee, than a thousand mere rules acquired by rote, with which a poor school-boy's memory is generally overloaded, like an ass's back, while his mind is allowed to remain empty of thought, its proper food, as a heron's belly is of meat; whence from our public seminaries we have spouting automats in abundance, who seldom evince great mental energy or conception, till they learn the positive necessity through life of thinking and acting for themselves, rather as intelligent, efficient beings, than sheer, passive machines or vehicles of useful knowledge.

In the whole of the preceding process, I have purposely omitted the technical terms, *verb*, *noun*, *adjective*, &c. as self-evident in English to every man, who can expect any real information from this performance, on which he ought not to enter, if still ignorant of the first grammatical principles in his own mother tongue, or if yet unable to generalise the grammar of any language, he may have preposterously learned before his own, so as to be applicable, with a few trifling exceptions, to every other in the world, which we could very readily accomplish, were we invariably to begin at the right end, with vernacular speech, on sound principles first.

For persons whose education has been conducted on a rational, thinking system or plan, the preceding sheets of this publication, retrospectively studied as recommended, will suffice to make them already very promising Hindoostanee scholars; but for those who, from youth, inexperience, and want of thought, must follow the humdrum track of grammarians, the subsequent pages may contain a peculiar advantage, being more in detail, and more easier, from repeated rules or observations, but calculated by dint of hammering, to drive some-

NOUN.

thing into every body, whose soul is sluggish enough to require hard knocking, before one can rouse it to persevering exertion, even during this very essential pursuit of future ease, honours, and fortune, in the distant regions of the East, through the medium of the grand colloquial speech of all India.

The Noun,—and first of the Article.

1. The articles *a*, *the*, as in Latin, are commonly inherent in the simple noun, *kitab* is, may signify, according to circumstances, either bring *a* or *the book*, consequently every noun almost may assume *a* or *the* in declension, and elsewhere, thus; *beṭa*, *a son*, or *the son*; *beṭe ka*, *of a son*, or *the son*; *murd*, *a* or *the man*; *murda ka ke kee*, *of a* or *the man*; *murdon ka ke kee*, *of men*, or *the men*.

2. *Ek*, *one*, sometimes *ko ee*, *any*, express the indefinite *a*, *an*; and *wooh*, *he*, *she*, *it*, *that*; *yih*, *he*, &c. *this*; *hee*, or *ee*, *very*, the definite article *the*. In Arabic words, *ul* is used, as *ul-qōra*, *the koran*.

Declension.

3. Nouns are declined, like those of both ancient and modern languages, on the twofold principle of inflexions and postpositions combined in one, which still exists among our pronouns, I, me; thou, thee; he, him. The necessity of the inflexion or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like —of a man, to a man, from a man, can give no adequate idea of pronominal inflexion in that tongue.

4. Particles termed, from their apparent preposterous situation, postpositions, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflexion, as our—of him, to him, from thee never—of he, from thou.

5. Except the nom. gen. and acc. the number and names of the various cases depend entirely on the nature of the postposition, which the learner may subdivide into relative, possessive, locative, social, instrumental, &c. &c. Personal, communicative, &c. there are also as

DECLENSION.

many cases as he pleases, in the true logical subdivision.

6. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but *ka*, *of*, 's, which last is by far the most convenient, as the possessive or adjective form; in almost all translations from the Hindoostanee.

7. *Ka, of*, 's, has not only all the governing qualities of a postposition in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connexion between genitive and adjective forms in most languages. *ka* an adjective affix, which every scholar should consider it, *ka*, *ke*, of the masculine, inflexion; and plural, becomes in the feminine *kee* for both numbers, without any further inflexion; in government it is retrospective, but in construction prospective.

8. *Ka*, followed by a masc. sing. noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, *uorut ka betā*, *a woman's son*; *ke* is the same in its inflected or plural state, *uorut ke betē ka*, *a woman's son's*, or *of a woman's son*, *uorut ke dus betē*, *a woman's ten sons*.

9. *Kee* is the foregoing genitive sign preceding a sing. or plural feminine noun in every case: *murd kee betēe*, *a man's daughter*; *murd kee betēe ka beta*, *a man's daughter's son*; *murd kee betiyan*, *a man's daughters*; *yih kam kee kitab hīe*, *this is a book of use, or a use-ful book*; *wooh bookh kam kee nuheen*, *that is not of any use, or is a useless book*.

10. The postpositions are simple and compound; the first require the mere inflexion of a noun, while the second govern its inflected or feminine genitive. The simple hardly exceed twelve in number, but the compounds are many, as may be seen in pages 103, 105, &c.

11. *Ka*, *of*, *-s*; *ko*, *kune*, *to*, *for*; *se*, *sīte*, *from*, *by*, *to*, *with*, *on*; *pur*, *on*, *at*, *by*; *men*, *in*, *at*; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary, *sath*, *with*; *paas*, *near*; *tu, een*, *to*, *for*; *waste*, *for*; *age*, *before*; *hath*, *hand*; *mare*, *through*, *from*; *bye khaṭe*, *for*, are generally nouns, adjective, or verbs, which require *ke* or *kee* between them and the noun.

12. *Betē ka*, *of a son*, or *a son's*; *beton ke hath*, (*with a son's* or *belonging*) *to sons*, and *betē ke sath*, *with a son*, or *together*.

now to demonstrate the difference of :
and compound postpositions, because the last
example, including all such, is merely elliptical
of *beṭe ke sath men*, *in a son's company*, or *in the
company of a son*, *sath* in reality meaning *com-
pany*, as *sathee* does *a companion*.

13. Almost every word which terminates in *e* may be considered as inflected from *a*; the postpositions therefore that end in *e* are generally mere inflexions; *beṭe ke age*, *before the son*, when analysed, is *beṭe ke age men*, *in front of the son*, *aga* being a noun which signifies *front*, *van*, *forepart*, &c. *ghur ke peechhe*, *behind the house*, or *in the house's rear*, *ghur ke peechhe men*.

14. Simple postpositions seldom govern the inflected genitive, but compounds frequently require the mere noun or inflexion only, the intermediate *ke* being dropt, *beṭe pas*, *near a son*; *beṭon age*, *before sons*.

15. When the compound postposition is otherwise a feminine noun, like *turūh*, *manner*, *way*; *khaṭir*, *sake*, *for*; *turuf*, *side*; *nisbat*, *relation*; the intermediate *ke* becomes *kee*, *beṭe kee khaṭir (ko)*, *for (the sake of) a son*; *lurkee kee turūh (men or se)*, *like a girl*; on the very same elliptical principles as the rest; because were

ing or se added to the last example here, it would be just—in a girlish way, or, in the manner of a girl.

16. Although, strictly speaking, three or four declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to two, because every noun which ends in a u, or an, is declined like beṭa, a son, thus :

First Declension.

Singular.	Plural.
N. beṭa, a son.	beṭe, sons.
G. beṭe, ka, ke, or kee, of a son, or a son's.	beṭon ka, ke, or kee, of sons, or sons'.
D. beṭe ko, to a son.	beṭon ko, to sons.
A. beṭe ko, a son.	beṭon ko, sons.
V. beṭe re, O son.	beṭo, O sons.
A. beṭe se, with, from, &c. a son.	beṭon se, by, with, &c. sons.
N. purdu, a curtain.	purde, curtains.
G. purde ka, ke, or kee, of a curtain, or a curtain's.	purdon ka, ke, kee, of curtains.
D. purde ko, to a cur- tain.	purdon ko, to curtains.

Singular *Plural*

A. *purde ko, a curtain.* *purdon ko, curtains.*

V. *purde re, O curtain.* *purdo, O curtains.*

A. *purde se, from, &c.* *purdon se, with, &c.*
curtains. *curtains.*

Second Declension.

Singular.

Plural.

N. *murd, a man.*

murd, men.

G. *murd ka, ké, or kee,*
of a man, a man's.

murdon ka, ke, or kee,
of men, men's.

D. *murd ko, to a man.*

murdon ko, to men.

A. *murd ko, a man.*

murdon ko, men.

V. *murd re, O man.*

murdo, O men.

A. *murd se, with, &c.*
a man.

murdon se, from,
men.

17. Nouns in *a, an, and u*, instead of being indeclinable, like the second declension, in the singular, substitute *e* for *a* or *u* in the first number, and nominative plural, but drop them entirely in every other case of the last number; whence *gole ka, of a ball, or a ball's*; *gole se, with a ball*; *gole, balls*; *golon ko, to balls, &c.*

18. When words are feminine and terminate in *ee*, they assume *an* in the nominative plural.

converting *ee* to *iy* through all the plural cases; all other feminines take *en*—*betiyan*, *daughters*; *kitab-en*, *books*; but these affixes, *an*, *en*, are often dropt; especially when numerals denote the plural; in other respects, every noun not ending in *a*, *an*, or *u*, is declined like *murd*, as these also are when exceptions.

19. All the postpositions have a variety of meanings, which the learner ought carefully to recollect, as he may often meet with *se* and others signifying *from*, *with*, *to*, *by*, *at*, *on*, &c. according to various circumstances, which cannot be adverted to in a work of this kind,—*yuhan*, *yihan*, *cehan*, *ihan*, *here*, and *wuhan*, *there*, as adverbs or nouns of place, also require, *ke*, they commonly denote our *'s* and the French *chez*, discriminating *this* and *that* abode, when a person has two: *ṣahib ke yuhan ja-o*, *ṣahib ke wuhan nuheen*, *go to the gentleman's house here, not there*, viz. in the country, or elsewhere.

20. The voc. sing. in the second declension, being like the nom. often requires the sigus *ue*, *e*, *he*, *ure*, *uree*, *o*, prefixed; but in the plural the *o* is generally affixed, while *re*, *ree*, sometimes also occur, so in the singular even, as *ue bap!* or *bap re!* *O father!* *bap re bap!* *O father, father!* *ma ree ma!* *O mother, mother!* *yar-o!* *O friends!*

GENDER.

raja-o! or rajo! *O princes!* The accus. post. is often omitted, and has with us no meaning; lurkee (*ko*) mut maro, *do not beat (to) the girl*; or, in other words, the nom. is very often used for the accusative.

Gender.

21. Males and females are naturally masculine and feminine, whatever their terminations may be; ee, t, sh, are in general feminine, while a, u, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar and Dictionary.

22. Feminines are formed from masculines by substituting for, or adding ee, in, un, nee, ance, ain, a, &c. to their finals; lurka, *a boy*, lurkee, *a girl*; dhobee, *a washer-man*, dhobin, *a washer-woman*; sher, *a tiger*, shernee, *a tigress*; naik, *a lad*, najika, *a lass*.

23. Nur occasionally denotes the *he*, and madu the *she*, as in Persian. There are some nouns like admet, *homo*; usamee, *a client*; which have the common gender as applicable to either sex, and many others are doubtful, fikr, *care*; jan, *life*; tukrar, *repetition*; lufz, *a word*, &c. appear-

ing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. *ma*, *a mother*, *bap*, *a father*, *murd*, *a man*, *uorut*, *a woman*, as in other tongues, have no literal affinity in their genders.

24. All feminines, even those in *a* and *u*, belong to the second declension, with a considerable number of masculines also, as exceptions from the first, and a few are common to both declensions.

25. The plural inflexion in the second declension is a syllable longer than the singular, except in certain words, where the penult is a short vowel, which is then dropt,—*Puthur*, *a stone*, *burus*, *a year*, *giri*, *a knot*, have *puthron*, *burson*, *giron*, not *puthur* 6 67

26. Some nouns of the second declension may be confounded with the first, in plural by *on* being a substitute for the final letter of the former, but all nouns of the latter or second declension have the plural in *on*, *ka*, *ke*, or *kee*, of 6 68
ten, *bund-on* *ka*, *ke*, or *kee* 6 69

27. Sometimes a masculine noun, as *a cup-bearer*, admits of an inflexion in the adopted Persian nominative, viz. *cup-bearer*, *cup-bearer* 6 70

data, phenomena, in English) which occasionally holds good for the inflexion also, especially in the dukhune Hindoostanee, as this often prefers ruqeeb-aṇ, yar-aṇ, to ruqeeb-oṇ, *rivals*, yar-oṇ, *friends*.

28. A great variety of plurals is adopted from the Arabic and Persian, viz. *at*, *uen*, *ha*, *jat*, &c. as will be exhibited hereafter, and the termination *at* is occasionally affixed to Hindoostanee nouns, as *chuokee*, *a post*, *chair*, *stool*, *watch*, *chuokiyat*, *stations*, *guards*, &c.

29. The first and second declensions differ in the possession and want of a singular inflection, in the substitution and addition of inflective, vocative, and nominative particles, and in the second admitting of both masculines and feminines, while the first is in a great measure restricted to the former only, though they agree in having the very same plural inflexions and vocative particles, in their masculine, nominative plurals, being almost entirely like the singular numbers, and in assuming the very same postpositions for all the cases.

30. The result of the foregoing premises is, that there are seven adventitious particles, divisible among the declensions as follows:

First	{ a } nom.	bo	lurk-a,	boy.
	{ e } inflec.	Sing.	lurk-e,	boy, -s.
	{ ee } singular as a substitute.		lurk-ee,	a girl.
Second	{ an } nom. fem.	{ ee } any other let.	lurkiy-an,	girls.
	{ en }		kitab-en,	books.
Common	{ on } inchoative	Plural.	lurkiy-on,	girls.
			lurk-o,	O boys.

ga, on, *ga, on*, cows; gha, o, *a wound*; un-
 ne is, for obvious reasons, added in the plural.
 and words of this sort, have dhoo, en, ro, en, unkh-
 e nom. pl. and inflexions.

ILLUSTRATIONS.

Illustration of the preceding Principles.

1. and 2. page 139.

What is on <i>the</i> table?	Mez pux kya hue?
A book and a pen.	Kitab aur ek qulum.
Give me <i>the</i> book.	Kitab moojhe do.
Take <i>the</i> pen to my brother.	Qulum mere bhaee ke pas le chulo.
But return in a moment.	Pur ko ee dum men phi ra o.

When yih and woeh occur as *the*, it will be equally convenient to resolve them into *this* and *that*, as proximate and remote pronouns for *he*, *she*, or *it*, to be illustrated as such hereafter.

hee and ee, as definite affixes, never can be very troublesome, since they merely give an emphasis or force to the word, similar to our *very*, *self*, *indeed*, *self-same*, *even*, *just as*, &c. in expressions like,—this is *the very* soldier who fled,—yih woehee sipahee hue jo bhaga tha;—go thyself sm. th.—uho too hee ja; on which it would be premature to enlarge farther in this place.

3 and 4
 Get some grass from the groom and give it to the horse;
 Success se koochh ghas mangla, o uor ghore ko do.

To which shall I give the grain, to this or that?
 Kis ko danna doon is ko ya us ko?

Where are all the grooms?
 Sub su, es kuhañ huen?

Collect all our grooms here, don't omit even one for the whole day; we are required to be present just now.
 Sub humare su, eson ko yuhañ hañir kuro ek hee ko mut chho-ro, kyoon kur chahiye ki subhee ubhee muojood hon.

5.

Go to the dog and give him water to drink.
 Kotte ke pas jaku, uor usko pañce do pee-ne ko.

Come with the dog here and tie him with these ropes.
 Kotte ke sañh a, o yuhañ uor use russiyon se bañdho.

The donative and objective case above is distinguished by ko, the instrument by ke pas, the

social by ke satji, and the instrumental by an
but they only prove, that ~~simple~~ participles

the inflected genitive.

6, 7, 8, &c.

The boy's | sister's Chpokre kee buhin ke
friend's father's mo- dost ke bap kee ke
ther's brother's wife's
three sons are now
coming here.

The girl's brother's Chpokree ke bap ke
friend's mother's fa- dost kee mady ke
ther's sister's hus- bap kee kee ke
band's three daugh- khqam kee tati be-
ters are now coming tiyan ubher yuhay
here.

Cows' milk is very use- Ga, o ka doodh bahat
ful, and better than kam ka hue, uor
buffaloes' milk, do bhuens ke doodh se
not therefore pour bihtar, is liye ek ke
the one's milk into doodh ke doore ke
the other's. doodh me mix
dalo.

With the assistance of a vocabulary, if
learner will form a few such

comprehending either their inelegance or even in English, he will soon overcome this bugbear, ka, ke, kee, to most beginners, and wonder, after analysing the above examples, and those of his own making, why it should hitherto have puzzled himself or any other body.

I shall repeat here, that its government is retrospective, and its concord prospective; whence chhokre-kee buhin, &c. in the first instance, and chhokree ke bhacee, &c. in the second; chhokra, a boy; chhokre, the inf. governed by kee, feminine, because in concord with buhin, sister; and so forth.

Let ka be supposed a final declinable adjunct, that makes every genitive a sort of adjective; thus, kam means use, kam ka, of use, that is, useful.

Singular.

Pl.

N. kam ka kootta, a dog ke kootta, useful useful dog. dogs.

G. kam ke kootte ka, kam ke kootta ka, of a useful dog's. useful dogs

D. kam ke kootte ko, kam ke kootta ko, to to a useful dog. useful dog

- A.** kam ke kootte ko, kam |
a useful dog: ful dogs.
- V.** kam ke kootte re, kam ke kootte, ~~State~~
O useful dog. ful dogs.
- A.** kam ke kootte se, kam ke koot
from a useful dog. useful dogs.

In the genitive singular, ka, ke, kee, are not fully inserted above, rather from want of room than any thing else:

A useful bitch's two kam kee koottee ka do
 pups, pille;
 proves, however, that every genitive must be, as already inculcated, declined ka, ke, kee, to prepare the scholar for meeting one or all of them, according to circumstances in this very case, which should at first be invariably translated by 's, in preference to *of*.

Our own language has many such genitive adjectives, in lieu of others, more learned, at least, if not so elegant; ga'o ka doodh, *cow's milk*; gudhee ka doodh, *asses milk*, to which we do not yet prefer *porcine*, or *asine*, whatever may be done in half a century hence in matters of this sort; ga'o ke doodh ka, ke, kee, *of cow's milk*, or *cow's milk's*; ga'o ke doodh men, *in cow's*.

milk; ga, o ke doodh ka rung soofat hue, cows milk is white; ga, o ke doodh ke qeemut ke thikana aj kul koochh nuheen, there is no medium now a days in the price of cows milk; literatim, cow's milk's price's medium to day to morrow any way is.

It is now to be hoped, that we have got fairly over this stumbling block, *ka, ke, kee*, which has long proved a formidable obstacle in every learner's way, who merely sat down to smoke his pipe, or dose over the Hindoostanee in India, instead of studying the subject with the avidity and resolution which its importance demands; as if a few whiffs of a *chilum* would inspire the student with grammatical knowledge, or that a sound nap over his book might enable him to find out this useful key to the language, by simply dreaming about it and the innumerable difficulties in the way of pronunciation alone, which must stare even a learned Persian in the face, the moment he turns it towards the popular speech of India.

10, 11, 12, 13, &c.

*Mat jao palle kee ma Do not go near the mother of this wheel
ke ghar deewane ke ther of this wheel*

ILLUSTRATIONS.

<p>turuh (men subau- datur).</p>	<p>like a madman, in in the manner of a madman, in a mad- man's way.</p>
--------------------------------------	--

Here kee governs pillā, *a whelp*, in the infl.; and is, *this*, is the pronominal adjective, also inflected by kee to agree with pille; pas, as a compound postposition, requires the inflected genitive ma ke; and turuh, being a feminine noun, elliptically used as a postposition in this sentence, very naturally governs the feminine genitive deewane kee.

The principles in pages 140, 144, with the ample list of postpositions in page 103, cannot fail to make the learner master of this department, provided he will revise the whole, and recollect, that those words which end in e come from nominatives in a, inflected to e, by some other invisible postposition that may easily be understood from the examples already produced.

19.

The context alone of any sentence can demonstrate the particular meaning of the postpositions in question.

He hit *with* a ball. gole se mara.

He brought *from* with- bahur se laya.
* out.

He said *to* the boy. lurke se kuha.

Seize him *by* the hand. osko hath se pukaro.

Under principle 14th, *ke*, with compound postpositions, is often dropt, and even *they* at times are omitted, leaving the *ke* in apparent discord with the noun following.

A king who had (no Ek padshah jiske (yu-
son) not a son. ride han) beta nu tha.

page 129.

A king whose son was Ek padshah jiska beta
not a poet. shair nu tha.

Yuhan above, is more frequently understood than expressed; the student should, therefore, on seeing a final *e*, *ke*, or *kee*, for which he cannot otherwise account, presume some ellipsis or other, as in *jiske beta nu tha*, meaning—in whose house, family, &c. there was no heir.

Adverbials assume *Kā*, *ke*, *kee*, on all occasions; whence,

Kuheen ka hakim yu-
han ke hakim ke
sath jaega, wuhan
ke hakim kee kha-
tir kuhan ke hakim
ke yuhan, ub ke sal.
*i. e. now's year, now
of year in.*

The governor of some
place will go with the
commander of this
place, for the chief of
that place's sake, to
the house of the ma-
gistrate of (what do
you call) yon place,
this year.

Bahur ka sahib aya hue
khubur deejio! *i. e.*
without's gentleman.

A strange gentleman
(or one from with-
out) has arrived, pass
the word.

This used formerly to be the exclamation of the durwan, or *porter*, in India, to apprise the master or mistress of the house, that some visitor or other had arrived; but when I left that country, it was becoming less common.

21, &c.

Gender, as in the French and other tongues, is a subject of considerable difficulty, which can be overcome by constant practice and attention alone. Most words having an initial t, with a penult ee, like *tusweer*, a picture, *tujweez*, determination, are feminine. The examples, as

they occur under other heads, will sufficiently illustrate that of gender, both in its formation and concord, provided the learner will only recollect that ee merely denotes the feminine of adjectives ending in u or ă: uch-chha ghora, *a good horse*; uchchhee ghoree, *a good mare*; nek mard, *a good man*; nek uorut, *a good woman*; mard uor uorut kee nekee, *the man's and woman's goodness*; puha-ee kootta, or kootee, *a highland dog, or bitch*; jungulee bukra, or bukree, *a wild goat, he or she*. A retrospect to ee, as a significant particle, in pages 70, 71, &c. will obviate all future ambiguity respecting this termination, which is so common in the Hindoostanee.

24.

N. bula, <i>evil</i> .	bulaen, <i>evils</i> .
G. bula ka, ke, kee, <i>of evil</i> .	bulaon ka, ke, kee, <i>of evils, &c.</i>
D. &c. bula ko, <i>to evil</i> .	bulaon ko, <i>to evils</i> .
V. bula re, <i>O evil</i> .	bula o, <i>O evils</i> .
being feminine, is declined like kitab, <i>a book</i> .	

dana, <i>a wise man</i> .	dana, <i>wise men</i> .
dana ka, ka, kee, <i>a wise man's, of a wise man</i> .	danaon ka, ke, kee, &c.
dana ko, &c.	dana o, &c.

The student must be prepared to encounter a good many nouns similar to *bula* and *dana* in the course of his reading, and the way to discriminate them as such is to note every word terminating with *a-en* as a nom. pl. of some feminine in *a*, consequently of the second declension, and indeclinable in the singular. When the postpositions do not inflect final *a* or *u* to *e*, or when *a-on* terminates any word, it also must either prove a masc. or fem. of the second declension, as an exception from the first, and should ever after be treated accordingly; *dana-on ke nuzdeek is zindugee kee bula-en khoda kee turuf barha awen ki hum sub bur wuqt bihisht ke waste kumur band hen, In the opinion of the wise, the miseries of this life often proceed from God, that we may all in time prepare for heaven.*

Singular.	Plural.
raja, <i>a prince.</i>	raja or raje, <i>princes.</i>
raja, } ka, ke, kee, <i>a</i> or } <i>prince's, &c.</i> raje, }	raja-on, } ka, ke, kee, <i>of</i> or } <i>princes, &c.</i> rajon, }

25 and 26.

Singular.	Plural.
raj, <i>a kingdom.</i>	raj, <i>kingdoms.</i>
raj ka, ke, kee, <i>a kingdom's.</i>	rajon ka, ke, kee, <i>of kingdoms.</i>
gor, <i>a grave.</i>	goron ka, <i>of graves,</i>
gor ka, ke, kee, <i>of a grave, a grave's.</i>	also <i>of Europeans,</i> page 116.

N. tegh or teghu, *a sword.*

G. &c. tegh or teghe ka, ke, kee, *of a sword, &c.*

N. chushm, *the eye*, chushmu, *a fountain.*

G. chushm ka, *of the eye*, chushme ka, *of a fountain*, chushmon ka, *of eyes, or fountains.*

N. shoohrut or shoohru, *a report.*

G. shoohrut, or shoohre ka, ke, kee, *of a report, &c.*

N. juguh, *a place.* jugheñ, *places.*

G. jugih ka, ke, kee, jughon ka, ke, kee, *of places, &c.*
of a place.

Like the last may be declined *tunuh*, *manner*, *shoobuh*, *doubt*, with a very few more, in all of which the singular inflexion of u to i or e is more or less perceptible. The plural cases drop

the u entirely, as juguhon juguhon would be much more troublesome than jughen, &c. above.

Juguh, being feminine, is in the plural like bula in page 160, though in the singular it seems rather to be of the first declension, as jugih, jugeh, something resembles the purdu, purde, of page 144; but there are too few words in uh, to assign a third declension for them only.

When shoohrut assumes t, it is feminine, but masculine as shoohu. Qubeelu, *family, wife*, is a regular masculine of the first declension, and ruqeyut, *a subject*, even with masculines is constantly feminine. Wooh murd meree ruqeyut hue, that man is my *tenant, vassal, subject*, &c.

Adjectives.

32. Adjectives are of the first and second declension, declined exactly as substantives having the same terminations; they are consequently subject to inflexion, like ka, ke, kee, and when used as nouns they can assume the plural and inflexion on, but not otherwise, as already explained in page 116, q. 11.

a a, boy; e, e, boy.
 gor- lurk- *a fair*. gor- lurk- *fair*
 ee ee, girl; ee, iy-aṇ, girls.

e *man's*; oṇ *men*.
 gor- ka, *a fair* gor- se, *from fair*
 ee *woman's*; iy-oṇ *women*.

In poetry, lurkiyaṇ goriyaṇ is admissible, but not goriyaṇ lurkiyaṇ, *fair girls*.

33. Ordinals require the addition of waṇ to the cardinals, whence,

waṇ- a, *boy*; weṇ- e- *boy*.
 dus- lurk- *the 10th* dus- lurk- se, *from the 10th*.
 weeṇ- ee, *girl*; weeṇ- ee- *girl*.

34. The adjunct of similitude sa, śe, see, soṇ, denoting *like*, *ly*, *ish*, resembles ka, as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series; thus, uesa, wuesa, kuesa, juesa, tuesa, all of which, as well as others, for which we have no room here, may be resolvable into is-sa, *like this*, os-sa, *like that*, kis-sa, *like what*, &c.

ADJECTIVES.

35. When compounded with adjectives, *sa* alone does not require in them the inflexion, *kala-sa*, *blackish*, with nouns, or when changed to *se*, *see*, it commonly does.

sa luṛka,	<i>boy</i> ;	see luṛkee,	<i>girl</i>
luṛke-	a <i>childish</i>	luṛkee	a <i>girlish</i>
see luṛkee,	<i>girl</i> ;	sa luṛka,	

kala sa ghoṛa, a *blackish horse*.

kale se ghoṛe ka, ke, kee, a *blackish horse's*.

kale se ghoṛe, *blackish horses*.

kaleesee ghoṛee, a *blackish mare*.

kaleesce ghoṛee ka, ke, kee, a *blackish mare's*.

kalee see ghoṛiyaṇ, *blackish mares*.

in which the declension seems double, as in *jis-tis*, *whosoever*, and some other pronouns.

36. The comp. and super. degrees, being best formed by *se*, *than*, *meṇ se*, *sub se*, or by repeating the adjective, the reader can form these at pleasure, either in this way, *wooh monjh se bhula hy*, *he is better than me*; *of those fair ones she is the fairest*, *oon goriyaṇ meṇ yih sub-se-go'-ee hy*; *gorce gorce luṛkee*, a *very fair girl*, -or by inserting *more*, *very*, &c. *the boy is*

very fair, yih luṛka buhcot gora hy, as in our own language.

luṛke	luṛkee	goree	girl	boy.
se		hue, the	is fairer than the	
luṛkee	luṛka	gora	boy	girl.

gore	gora	gora,	boy,
se	or sub se	the fairest	&c.
gorec	gorce	goree,	girl,

are sufficient in the mean time to shew the regimen and concord here.

37. When comparison relates to an individual or one of many, ka intervenes: ungoor ka sa chhala, *a blister like a single grape*; ungoor sa nuya gosht, *new flesh like a cluster of grapes*, or the granulations of a wound. Expertness, however, in the proper use of ka and sa, on such occasions, can be gained by great practice and experience alone.

38. When Persian or Arabic comp. and sup are used, it is generally thus,—bih, *good*, bihtur, *better*, bih-tur-čen, *best*, khṛṣh, *pleasant*, khṛṣh-tur, *pleasanter*, khṛṣh-tureen, *like our own pleasant*, *pleasanter*, *-est*, or most pleasant, &c. faṣil, *doctus*, -ufẓul, *doctior*, fuẓẓal, *doctissimus*, and many more, are

formed in a manner that will be fully detailed hereafter.

39. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflexion are often substituted for the mere nominative ; thus, *teen*, *teeno*, *teenon*, seem all to denote *three*, *the three*, although used adjectively and with nouns, they occur so, *teenon fuqeroon se*, *from the three mendicants*, perhaps definitely.

40. These numerals are not in fact the only words of the above description, as *burson*, *dinon*, *muheenon*, *puhron*, and such inflexions, frequently supplant the nom. pl. *burus*, *years* ; *din*, *days* ; *muheene*, *months* ; *puhur*, *watches* ; in expressions like *burson goozre*, *years have elapsed*, perhaps elliptical of *burson ke din goozre*, *years' days have passed*.

After what has been stated in this place, and in pages 114, 115, 116, &c. the declension of nouns and adjectives can hardly require any farther illustration, except to observe, that all adjectives which do not end in *a*, *u*, or *nu*, are, as in English, indeclinable, and that many of those even, which have these terminations, admit of no more change than our own, as the

circumspective reader will soon perceive in his progress through this language.

Certain Arabic words have their feminines in u, before noticed in page 65, to which we may now add, *hamil, bearing, carrying, hamilu, pregnant, fazilu, docta*, from *fazil* of page 166, to which the learner may refer, before going any farther, since the references, in which I often indulge, are partly intended to supply that pause in a concatenation of reflection and remarks, so essential to rational minds, when employed upon any subject so interesting as the grammar of a living language.

The Persian genitive and adjective sign, i or e, has been discussed in page 68, and resembles our *of*, while ka is liker 's, *hakim ka hukm, the judge's order*; *ashiq i pak* for *pak ashiq, a chaste lover*.

If nouns in ee convert it to iy, before an and on, those in oo will, on similar grounds, convert this to ow, as in *anscowon, tea*, quoted in page 132. Some exceptions in a are apt to be inflected by the illiterate; so, *huwa, air, duwa, medicine*, becoming improperly *huwa, duwe, an-won, &c.* instead of *duwa, duwaw, duwaw, huwaen, huwaon, &c.*

The Pronouns Personal, &c. are as follows.

1st Person.

Singular.	Plural.
N. muen, <i>I.</i>	hum, <i>we.</i>
G. me-ra, re, or ree, <i>my</i> <i>mine, or of me.</i>	hum-ara, are, or aree, <i>our, our's, of us.</i>
D. moolh ko, <i>to me.</i>	humon ko, <i>to us.</i>
A. moolh-e, <i>me.</i>	hum-en, <i>us.</i>
V.	
A. moolh se, <i>from, &c.</i> <i>me.</i>	humon se, <i>from, &c.</i> <i>us.</i>

2d Person.

N. tuen*, <i>thou.</i>	toom, <i>ye, or you.</i>
G. te-ra, re, or ree, <i>of</i> <i>thee, thy, &c.</i>	toomli-ara, are, or aree, <i>of you, your, &c.</i>
D. toojh ko, <i>to thee.</i>	toomhon ko, <i>to you.</i>
A. toojh-e, <i>thee.</i>	toomh-en, <i>you.</i>
V. tooh, <i>O thou.</i>	toom re, <i>O you.</i>
A. tooh se, <i>from, &c.</i> <i>thee.</i>	toomhon se, <i>from, &c.</i> <i>you.</i>

* Too or toon, more common, though less conceiving after muen here than tuen; as too, however, is retained in the voc. or reciprocal case with the nom. the reader can readily call on too also, whenever he pleases.

3d Person Proximate.

Singular.

Plural.

N. yih, *he, she, it, this* ye, *they, these.*
 the.

G. is-ka, *ke, or kee, of* inhon-ka, *ke, or kee,*
 him, her, this, his, *their, their's, of them.*
 its.

D. is-ko, *to him, to her,* inhon ko, *to these, to*
 it, or this. *them.*

A. is-e, *him, her, it.* inh-en, *them, these.*

V. yih-re, *O this,* ye re, *O these.*

A. is-se, *from, &c. him,* inhon se, *from these, from*
 her, it, or this. *them, &c.*

3d Person Remote.

N. wooh, *he, &c. that.* we, *they, those.*

G. oos-ka, *ke, kee, of* conhon-ka, *ke, kee, &c.*
 him, his, her, &c. *their, theirs, of those,*
 them.

D. oos-ko, *to him, &c.* conhon-ko, *to them, to*
 that. *those.*

A. oos-e, *him, that.* conh-en, *them, those.*

V. wooh-re, *O that.* we-re, *O those.*

A. oos-se, *from, &c.* conhon-se, *from, &c.*
 him, &c. that. *them, those.*

As adjectives, yih and wooh may be seen in
 page 118.

The (reciprocal, reflective, or general personal and possessive) pronoun *ap*, *upna*, *self*, *own*:

Singular and Plural.

N. *ap*, *self*, *I*, *thou*, &c. *he*, *she*, &c.

G. *up-na*, &c. *ap-ka*, &c. *of self*, *own*, *my*, *thy*,
his, *her*, &c.

D. *ap-ko*, *upne ko*, *to self*, &c. *me*, *thee*, &c.

A. *ap ko*, *upne-ko*, *self*, *me*, &c.

V.

A. *ap se*, *upne se*, *from*, &c. *self*, &c.

This last pronoun is the same in both numbers, and applicable to *I*, *we*, *you*, *he*, as well as to *self*, *selves*, *my own*, *his own*, *their own*, &c.

41. The genitive or possessive form above, inflected so,—*ra*, *re*, *ree*, *na*, *ne*, *nee*, (as *ka*, *ke*, *kee*) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound, and sometimes even with simple post-positions.

D. *mere eon kuba*, *he told me*; *mere copur*,
there, *were pur*, *on thee*; *teree turuf*, *towards thee*; *ap ne apne tu,een mara*, *he slew his self*:

Never *mooj* *ke* *copur*, or *mere-ke tu,een*, &c. *ra,ind.na*, being in fact anomalous substitutes for *ka*, *ke*, this seldom or never can immediately follow them as a postposition, in their pronominal capacity.

42. The *dat.* and *acc.* are used almost promiscuously in the Hindoostanee, so that the learner must not follow them too rigidly as stated in the sketch, which is done merely in compliance with our customary forms: he should moreover recollect that *e* and *en*, are postpositions peculiar to the pronouns, and occur like *ko* as *dat.* or *acc.* signs occasionally.

43. The *on* and *hon*, of all the pronouns, may be omitted without invalidating their plurality in the least; whence *hum*, *toom*, *in*, &c. are in constant use, instead of *humhon*, *toomhon*, *in-hon*, of the foregoing series, and *kin*, *jin*, &c. for *kinhon*, *jinhon*, of the next.

44. *Ap* and *upna* are very puzzling words; the last is much used reflectively, and even in cases where we would say *my*, *thy*, &c. only.

He speaks to himself, *ap se ap bolta hy*.

He fights with his self, *upne se apna hy*, which may likewise mean, *he fights with his own people, family*, &c.

INTERROGATIVES.

45. The final h, after ~~tooh~~ inh, &c. is very arbitrarily inserted, and by the moderns much omitted, especially in speech.

INTERROGATIVES.

Example 1.

Singular.	Plural.
N. kuon.	kuon, <i>who, what, which?</i>
G. kis-ka, -ke, or -kee.	kinhon ka, &c. <i>whose, of whom? &c.</i>
D. kis-ko.	kinhon ko, <i>to whom? &c.</i>
A. kis-e.	kinhen, <i>whom? &c.</i>
V. kuon re.	kuon re, <i>O who, what?</i>
A. kis-se.	kinhon se, <i>from whom?</i>

Example 2.—which has no Plural in the Hindoostanee.

N. kya, <i>which, what?</i>
G. kahe ka, &c. <i>of which? &c.</i>
kahe kc <i>to or for which, to what?</i>
kahe ko, <i>which, what?</i>
kya re, <i>O which, what?</i>
A. kahe se, <i>from which?</i>

Relative.

	Singular.	Plural.
N.	juon.	juon, <i>who, which, what.</i>
G.	jis-ka, &c.	jinhon ka, &c. <i>whose, of which, &c.</i>
D.	jis-ko.	jinhon ko, <i>to whom, to which.</i>
A.	jis-e.	jinhon, <i>whom, which, &c.</i>
V.		
A.	jis-se.	jinhon se, <i>from whom, from what, &c.</i>

46. The English of each of the above three Examples is the same in both numbers, and the whole are much used in a reiterated form, both in the nom. and inflexion. They also occur in the formation of many adverbials, and often assume the sa, se, see, already noticed in the preceding pages, but more fully explained among the subsequent illustrations, wh. be consulted by the intelligent s.

		Plural.	
N. tuon,	it, or t	tuon,	these,
G. tis-ka, ke, kee, of	he, she, it,	tinhon-ka, of	those.
D. tis-ko, to	&c. also him,	tinhon-ko, to	thy,
A. tis-e,	he, his,	tinhen,	
V.	co elativ		
A. tis-se, fi	-ly.	nhon-se, from	&c.
Example 2.			
Example 1.		Pro. val Adjectives.	
N. ko, ee,		koochh.	some,
G. kisee ka, &c. of	a, an, any	kisoo ka, of	little,
D. kisee ko, to	one person,	kisoo ko, to	few,
A. kisee ko,	body, or	kisoo ko,	persons.
V. ko, eere,	thing.		bodies, or
A. kisee se, from		kisoo-se, from	things.

47. Kon, or ko, ke, jo, je, so, ko, oo, are still in use for kuca, &c. especially jo, so, which are in truth even more familiar than juon, tuon, and must be employed accordingly. When a noun intervenes, kuon, ko, ee, &c. are frequently un-

inflected. — Toom kuon şahib ke nuokur ho? *what gentleman's servant are you?* too ko,ee sahib ka noukur hue? *art thou any gentleman's servant.*

48. Ko,ee and koochh are often so blended with each other, both in their meaning and inflexions, that it is no easy matter to separate them by any discrimination whatever. In the plural they occasionally admit of kinhoon, kinheen, kīnoo, kīnee. Jo-ko,ee, *whoever*, and some others are doubly inflected to jiskisee, jin-kinhoon, jistis, &c.

49. The declension of all the nouns and pronouns is founded on one general principle, that every case, but the nominative, requires a postposition expressed or understood for its formation, along with the simple oblique or inflexion of the noun or pronoun which the postposition governs, when such nouns are capable of having any change whatever.

50. In our language, the pronouns *he, him, her, it, we, you, he, she, he, she, it, we, you* illustrate the general doctrine of the difference between a case and an inflexion. *he, him, her, it, we, you* are cases; *him, eos; his* (contracted from *his*), *me, muen; me, moojh; of me, mine*, &c. are inflexions. *he, she, he, she, it, we, you* therefore cannot form the various cases of the above, without the inflexion and postposition

united, neither can the Hindoostanees make their cases without observing the same rules, wherever the word is inflectible.

51. They differ from us essentially in one point only,—to me,—from me,—on me,—are common to both grammars, but the moment a compound postposition occurs, it commonly requires the inflected or feminine genitive. *Near me*, mere pas ; toomharee turuh, *like you* ; is an idiom that appears to us rather *near mine*, *near of me*, *your manner*, and in fact may often be so applied ; meree bat bolta hy, *he is speaking of me*, or *repeating my words*.

52. As all the pronouns are inflected in the singular, they may be placed so far under Declen. 1. and every learner who knows to which nominative the obliques mcojh, toojh, humon, toomhon, is, in, cos, con, kis, kin, jis, jin, tis, tin, kahe, kiso, kisee, kinhoon, &c. belong, after what has been said above, will be able to decline the whole series, with the aid of simple and compound postpositions, in every possible case and form.

53. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series, by affixing

ka, as an inherent component part of almost all the pronouns, with which this declinable commodious particle can assimilate, instead of the ra, na, already discussed. Kiska, kiske, kiskee, resembles the Latin *cujus*, *cuja*, and *jinhon* ka, ke, kee, *quorum*, *quarum*.

54. Every such genitive, therefore, as well as all pronominal words in a, whether this termination prove innate or adventitious, may be treated as adjectives, and inflected in the same way.

55. Before we take leave of the pronouns entirely, I must observe, that *muen* and *tuen* are perhaps the only declinable words which the affix *ne*, mentioned in page 119, does not put in the oblique; *muen ne diya*, *I gave*; *tuen ne liya*, *thou took*.

56. All the pronouns require the *ka* to agree in number with them; *muen upne bap ka beṭa hoon*, or *hum upne bap ke beṭe huen*, may both mean, *I am the son of my father*, notwithstanding the difference of construction. Among us, no scholar would say, *you was* taught, though speaking to one person. I hope the following examples, and those in page 176, will put this matter beyond all doubt in future.

Too ujub turih kã luonda hue, *thou art a strange brat.*

Toom zor tumashe ke lurke ho, *you are a very comical boy.*

Illustrations.

On the personal pronouns we must recollect, that the courtesy and arrogance of the natives make the plural often apply to one person : toom kuon ho, *who are you ?* hum sipahee huen, *I am a soldier ;* uor we humare bhaee huen, *and he is my brother ;* hum toom jate the, *you and I were going.* This will prove at first rather perplexing to the scholar, but he may readily overcome the difficulty with a little attention, and should from the commencement learn to speak in the singular or plural number, with facility and ease, as he may find it his interest or duty to do so among the natives hereafter.

41.

As mere, tere, are used for moojh, toojh, these last are by the poets occasionally substituted for the former, in expressions like toojh ishq, *thy love*, moojh dil, *my heart*, but they seldom occur so in common discourse.

Mooj^h natuwaⁿ kee halut, *the condition of hapless me*, with the examples in page 119, clearly shows how ka, ke, kee, may follow such pronouns in the genitive, which is properly formed by ra, re, rec.

42.

Kyoonⁿ cose boolate ho, *why do you call him?*
 yih (toomhen or) tooj^{he} kya hue, *what is this to (you, or) thee?* When e en are found as pronominal postpositions, ko, &c. cannot appear, but the emphatic ee may sometimes deceive the learner, if not apprized of this, in sentences such as, isee ko maro cosee ko mut, *beat this (here) one, not that (there) one*; mooj^{hee} se kuha toom ne, *you told me indeed, or myself*.

43.

It is probable enough, that in, con, &c. are the remains of some dual form, and inhon, conhon, &c. the real plural, though the distinction, if it ever existed in the Hindoostanee, seems now-a-days to cause little or no difference in the application of these pronouns, unless perhaps to apply in, con, from courtesy to one person, that inhon, conhon, may more readily discriminate many, or that the addition of on ra-

ther belongs to such words in the pronominal than adjective state. Danu con ghoron ko do pur panee ubhee conhon ko mut pila, *o*, give *those* horses grain, but do not yet give *them* water to drink,—in which, though conhon ghoron, cannot be used; either con ko, or conhon ko, may. See page 118.

44.

Ap, *self*, is subject to the same rule that khod is in Persian. I will tell *my* friend, if you will inform *your* brother, that he also may apprise *his* acquaintance, muen upne dost se kuhoonga jo toom upne bhaee se kuhoge, ki wcoh bhee upne ashna ko khubur dewe; mun bu dosti khod khahum goft, ugur shooma bu-raduri khod ra khaheed goft ki o neez bu ashnae khod khubur bidihud. In page 118, enough will be found to elucidate the rule; but perfection must, after all, depend more upon practice than precept.

46.

Kuon kuon, kis kis, kya kya, jis jis, jiskis, jis kisee, jistis, somewhat resemble the Latin *quisquis, cujus cujus, &c.*

Kuonsa, **juonsa**, **tuonsa**, **koeesa**, rather assimilate with *qui libet*, *quavis*. We kuon kuon kitaben huen? *what sort of books are those?* moojhe kuonsee' dōge? *which of them will you give me?* juonsee chaho tuonsee lo, *whichever you choose, take the same*; kis turuh cose bunaoon, *how shall I make it?* jis turuh ho sukptis turuh buna'o, *in the way it can be done, make it in that manner.* Consult pages 111, 164, &c.

47, &c.

Wōh dhobee jo pichhle sal humare yuhan tha so aj phir aya huc, *the washerman who was with us last year, the same has returned.*

As both jo and so are occasionally other parts of speech than pronouns, the student must distinguish them from the context. Jo wōh uesa kure so too bhec kur, *if he act thus, do thou do so.* Ki, from the Persian, is frequently met with, as *who, which, that, or, than, when, saying, viz.* and must through time be acquired by dint of practice.

54.

Kuonsa din, *what day*, uor kuonsee rat, *and which night*, toojh bin, *without thee*, khōpshee se goozre, *have passed with pleasure.*

55.

oos lurke ne kaṭa durukht ko, *that boy cut the tree*; kis ne cose chḥooree dee tḥee, *who gave him a knife?* cosee se poochḥo muen ne kisce ko chḥooree dete nuḥeen dekḥa, *ask himself, I did not see any body give a knife.*

Q

56.

The remarks in page 176, will render this evident enough to those who know why *you* requires *are, were*, in our language, and that *my, thy, your, our*, may be plural in one sense, while singular in the other, and *vice versa*. Mere ghore, *my horses*, humara ghur, *our house*, in which mere is plural as to horses, but singular respecting me; and humara singular as to house, but plural regarding its owners, &c.

The Verb.

57. The imperative in the second person singular, is the root or radical portion of every verb in the Hindoostanee, which must always be discovered by 58; and in general, as in our language, is also a significant, useful noun.

58. Every infinitive terminates in the inflexible particle *na*, *né*, *nee*, mentioned in page 81, but here meaning *to*, which, like the other post-positive particles, is invariably affixed to the second person sing. of the imperative, *chah-na*, *to love*, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

59. The perfect tense, including the participle, is formed by adding (masc.) *a*, *e*, (fem.) *ee*, *een*, *iyaṇ*, to the root of the verb, the final letter of which, if a vowel, assumes *y*, or is changed to *iy*, as explained in pages 73, 77.

60. The present tense and participle merely require the letter *t*, as a temporal sign, to precede the several particles enumerated as past signs in 59, and which all occur here exactly under similar circumstances: *chah-ta*, *chah-te*, *chah-tee*, *chah-teen*, *chah-tiyaṇ*, *love*, *lovest*.

61. The aorist, subjunctive present, or imperative, assumes for both genders, *oon*, *e*, *e*, singular, and *en*, *o*, *en*, plural, in the order of persons observed here, and, like the present of the indicative has often the auxiliary signs. "

62. The future springs from the aorist by adding *g*, as a fut. sign prefixt to the perf. *a*, &c. thus *ga*, *gc*, exactly in the order of persons

observed in 61, and with respect to genders, &c. as in 59.

63. The pluperfect participle is either expressed by the root or imperative's self, or by the various particles *ke*, *kur*, *e*, *kurke*, and *kurkur*, promiscuously affixed to the root, for that most useful portion of the verb.

64. The result of the foregoing principles on the verb *palna*, *to breed*, or any other, is as follows, in the scheme below, which the diligent student will carefully compare with the sketch already exhibited in page 121, that a real knowledge of both may at once enable him to master every Hindoostanee verb, the moment it falls under his discussion, either in a sentence or the vocabulary: This can instantly be accomplished, by separating the root from *na*, or any other of the moveable particles, like *oon*, *e*, *kur*, and in this manner even the auxiliary *hona*, *to be*, *exist*, can be regularly conjugated.

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N. B. The inf. or gerund masc. belongs to the first, and the fem to the second declension. The root *pal* is also used as a pluperfect participle.

65. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop *e* in the second person sing. of the aorist to form the root, or

rather the second person sing. of the imp. it naturally follows, that there is but one conjugation in the language.

66. By taking for granted, what may almost be proved, that kee-na, moo-na, dee-na, lee-na, are the ancient infinitives of kurna, *to do*; mur-na, *to die*; de-na, *to give*; le-na, *to take*; and also supposing that o and oo, j and g, are nearly the same interchangeable letters, we shall not find one single irregular verb in the whole Hindoostanee language.

67. Hoon, &c. affixed to participles present and past, has exactly the same power and use as our *am, do, have, &c.* muen hota hoon, *I am existing, or do exist. He hath been, wohn hooa hue. Hooa, means is, was, or been, and occasionally appears redundant.*

68. When these signs are omitted, the mere present becomes not only indefinite, but also a past tense in the subjunctive mood. Jo muen lurka hota uesa nuheen kurta, *were I a boy I would not act so, or had I been a boy I would not have done so*; jo muen wuhan sota kisee ko nuheen jugata, *had I slept there, I would not have waked any one.*

69. To express the imperfect of the auxiliary ho-na, the word tha, *was, did, had,* is in use, and

is probably a contracted perfect of the obsolete regular verb *thana*, *to stay, be stationed*, which to this day means a *station, post*.

70. From the above *tha*, and the indefinite present or participle, comes the imperfect tense, *muṇṇ hota tha*, *I was existing*, or *did (then) exist*; *too hooa tha*, *thou did exist*, or *had been*.^f

71. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 64, they require no repetition here. The frequent substitution of one tense for another, especially the pluperfect for the perfect, will be evident enough in the Exercises.

72. In the passive voice, the perfect participle of the active verb assumes *jana*, *to go, be*, affixed through its various tenses, which may nevertheless be followed by such parts of *hona*, as particular tenses may still require. *Hum mare gu,e tpe*, *we had been beaten*; *toom mare gu,e hoge*, *you may have been beaten*.

73. The perfect participle passive, in all compound tenses, seems to require *guya*, but commonly drops it in those which are simple. *Mūṇṇ mara guya hoon*, *I have been beaten*; *muṇṇ mara ja,oonga*, *I shall be beaten*.

74. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary or sense, generally pointing out the particular person.

75. When they do occur, it is commonly so: Mueñ, *I*; too, *thou*; wcoh, *he*. } yih, *he, this*.
Hım, *we*; toom, *you*; we, *they*. } ye, *they, these*.
are used only when requisite, in contra-distinction to *that, those*.

76. The third person is often substituted for the other two, from the Oriental practice of introducing words like *slave* for *I*, and *worship, honour, gentleman, &c.* for *you*.

77. Although the Hindoostanee verbs have often inherently potential, permissive and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

78. These compounds are formed in five different ways, and may be conveniently termed radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

79. The radical (1.) is a very extensive class, comprehending, besides numberless adverbial infinitives, the potential and completive forms.

80. Under the preteritives, (2.) are all the passives, desideratives, requisitives, proximatives, and frequentatives.

81. When the infinitive occurs in the inflected, (3.) instead of the radical form, a considerable number of inceptive, permissive, and acquisitive verbs are produced, all highly useful in the Hindee tongue.

82. The participial (4.) combinations are also very numerous, and may be sub-divided into continuative and stationary.

83. A very few come under the reiterative (5.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

84. The result of the above enumeration, systematically considered, is thus :

1. *Radicals,*

1. Adverbials, from their signification with us,
kaṭ-dalna, to cut off ; gir-purna, to fall down ; kha-jana, to eat up.
2. Potentials, *bol-sukna, to be able to speak.*
3. Completives, *pee-chookna, to be done drinking ; kha-chookna, to finish eating.*

2. *Preteritives.*

1. Passives, mara-jana, *to be beaten.*
2. Desideratives, *to wish*
3. Requisites, } mura-chahna, *ought*
4. Proximatives, } also *to be about-*
5. Frequentatives, bola-kurna, *to make a habit of speaking*; jaya-kurna, *to have a trick of going*; pyra-kurna, *to practise swimming*; aya-kurna, *to make a practice of coming.*

3. *Inflectives.*

1. Inceptives, seekhne-lugna, *to begin to learn*; bolne-lugna, *to begin to speak.*
2. Permissives, jane-dena, *to let, or permit to go*; ane-dena, *to let come.*
3. Acquisitives, ane-pana, *to be allowed to come*; jane-pana, *to be allowed to go.*

4. *Participials.*

1. Continuatives, purhta-jana, or ruhna, *to continue reading.*
2. Statisticals, gate-ana, *to come singing*; rote-duorna, *to run crying.*

5. *Reiteratives.*

Subservients, bolna-chalna, *to converse, &c.*
byahna-burna, *to marry*, with perhaps a few more.

85. The inflected infinitive at times supplants the radical and preteritive forms. In this way, however, *mueṇ nu chul sukta*, *I cannot walk*, *mueṇ chulne sukta*, *I can*, are very liable to confusion; and as *mueṇ nuheen chulne sukta*, is not a very musical sentence, the *ne* therefore, I think, ought always, on such occasions, to be entirely avoided.

86. The passives and participials change in both their component parts, according to the gender and number of their nominatives.—*Wooḥ maree guṇec thee*, *she was slain*; *we gate aṇe the*, *they came singing*; *wooḥ roteṇ ruhee*, *she continued weeping*.

87. The reiteratives are in fact doubly conjugated, *ṭos se mueṇ nu kubhoo bola nu chala*, *I never had any thing to say to him*, resembling in this respect the pronouns in page 181.

88. *Mueṇ kuh chooka*, *I have already said*; *uesz mut bola kuro upne nuokur se*, *do not make a habit of speaking so to your servant*; *jo mueṇ aṇe paṇooṇ toomhare yihaṇ*, *to toom ko jāne deṇooṇ upne yihaṇ*, *if I be allowed to come to your house I will permit you to go to mine*, with a few such, are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so

essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

89. The power which transitives have of prefixing *ne* is lost the moment they are compounded with any neuter verb. *Mueṇ ne khana khaya, I have eat my dinner*; *mueṇ kha-chooka, I have done eating*.

90. *Bolna, to speak*; *lana, to bring*; *chookna, to miss, end, &c.*; *luṇa, to fight*, and a few others, though apparently transitives, nevertheless do not admit *ne*; *tueṇ ne kuha, thou said*; *tueṇ bola, thou spoke*; *toom ne liya, you took*; *we lae the, they had brought*.

91. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; *nu* is common to all the modes, but peculiar to the imp. and *nuheen* to the rest; *toom jante nuheen? don't you know?* *mueṇ nu janta tha, I did not know*; *mut poochho, don't ask*; *nu janiyo, don't suppose*.

92. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions; *mueṇ ne bheja hue, I have sent*; *tueṇ ne bheja, thou hast sent*; *mueṇ nu-*

heen bola hoon, *I have not spoken*; toom nuheen lae ho, *you have not brought*.

93. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss, after a few trials, with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other works are in print.

94. The composition and derivation of words is equally obvious and attainable, after recollecting the contents of pages 65, &c. with the few particulars inserted below, for the use of mere beginners.

95. When the infinitive is thus met with—chah-na, *to love*, phir-na, *to turn*, khel-na, *to play*, dur-na, *to fear*, little penetration can be wanted to discover the noun, as in our own tongue, 57. Should the root end in n, the scholar must recollect not to confound the infinitive and perfect together, which he will at first be apt to do in ginna, *to count*; sconna, *to hear*;

jāhna, *to know*, and some others, as their perfects are gina, soona, jana.

96. Sometimes the inf. and noun are the same, as kḥana, *to eat*, also *food*. In the fem. this occasionally denotes the instrument, as kutur-nee, *a pair of scissors*, from kutur-na, *to clip*. The perfect, or participle, is also the noun, as chooma, *a kiss*, kuha, *order, advice*, mara, or mara hooa, *a victim*, &c. from choom-na, *to kiss*, kuhna, *to tell*, marna, *to beat, kill*. This also as a fem. is a noun like bolee, *speech*. The present part. likewise is a noun in both genders, as kḥata, *a waste book, receiver or granary*, from kḥana, *to suffer, admit*, &c. bustee, *a village*, from busna, *to dwell, inhabit*; gintee, *a muster, reckoning*, from ginna, *to count*, &c.

97. Adjectives require kurna to become active compound verbs; with hona they are neuter, kḥura, *erect*, kḥura-k. *to raise*, kḥura-h. *to rise*, gurm, *hot*, gurm-k. *to heat actively*, gurm-h. *to heat*, or *grow warm*. Nouns are also used in a similar manner with kurna, *to make*, kḥana, *to eat, suffer, receive*, dena, *to give*, pana, *milna, to get*, rukḥua, *to place*, bandḥna, *to tie*, ana, *to come*, in such combinations as fikr-k. *to think*, galce-d. *to abuse*, galce-kḥana, *to be abused*, nuzur-ana, *to appear*, or *come in sight*.

98. In some instances the auxiliaries in 97 are preferred to the regular passive form, whence *mar-khana*, *to get a beating*; or *mara-jana*, *to be beaten*, have often the same meaning.

99. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The transitive forms generally spring from the neuter or intransitive by assuming a before na, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals *wa* commonly suffices before na; *julna*, *julana*, *julwana*, *to burn, to cause burn*; *kholna*, *kholna*, *kholwana*, *to open, cause open*, &c.

100. The scholar should always recollect, that in this way he may discover a number of very useful verbs by a slight attention to the connection between one and the other form: *chulna*, *to go*, *chulana*, *to drive*; *sonna*, *to hear*, *sonana*, *to tell*; *buchna*, *to escape*, *buchana*, *to save*; *seekhna*, *to learn*, *sikhana*, *to teach*; *mur-na*, *to die*, *marna*, *to kill*; *bhoolna*, *to forget*, *bhoolana*, *to mislead*, are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will

find more and more worthy of his assiduous observation.

101. From the foregoing hints the learner may almost at pleasure furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples—to make haste, to take care, to give vent, to tie fast, to get a beating,—but for ample information on this portion of the Hindoostanee, he must attend to the Exercises and Vocabulary, and in the mean time recollect that the above auxiliaries will there be contracted to k. kh. h. d. p. m. a. r. &c.

A summary of the whole verbal principles will now be conspicuous enough in the following table, which comprises the form of every intransitive and transitive verb in the language, with the entire passive voice of every active verb, comprehended in one conjugation, from which there is hardly a single exception or irregular in the Hindoostanee.

		Imp. bol, <i>speaks</i> . Inf. and Ger. bol-na, <i>to speak</i> .			
		Present.			
muen } too } woth } hum } toom }	bolte } { hoon, { hue, { hue, { huen, { ho, { huen, I, thou, he, &c. speak, do speak, or am speaking.				
		Perf. Ind. and Def.			
muen } too } woth } hum } toom }	bole } { hoon, { hue, { hue, { huen, { ho, { huen, I, &c. spoke, or have spoken, &c.				
		Imperfect.			
muen } too } woth } hum } toom }	bolta tha, bolte the, I, &c. did speak, or was speaking, &c.				
		Pluperfect.			
muen } too } woth } hum } toom }	bola tha, bol the, I, &c. had spoken, did speak, or spoke.				
		Aorist, Imp. and Future.			
muen } too } woth } hum } toom }	boloon } bole } bole } bolon } bolon } -ge, I, &c. speak, may, can, shall, or will speak, may I speak, let me speak, speak thou, let us speak, speak you, &c. &c.				
		Perf. and Part. bol-i, <i>spoke, spoken</i> .			
Dubious.					
		Perf. Ind. and Def.			
muen } too } woth } hum } toom }	bolta } { hoonga, { hoga, { hoga, { henge, { hoge, { henge, I, &c. may be speak- ing, &c.				
		Conditional and Potential.			
muen } too } woth } hum } toom }	bolte, bolta, Had I spoken, I would have spoken, or I, thou, &c. might have spoken, were I, &c. speaking, &c.				
		Future-Completive.			
muen } too } woth } hum } toom }	bol- { suktia, { or { suka, { sukte, { or { suke, I can, or could speak, he can, or could speak, &c.				
		Future-Completive.			
muen } too } woth } hum } toom }	chokoonga, chobkega, chookega, chookenge, chookoge, chookenge, I shall have spoken, thou, &c. shalt have spoken, &c.				

* The present and perfect participles, strictly speaking, are discriminated by hoo-a affixed; this however is so often omitted as to confound the two parts of the verb together, but the context commonly prevents misconception. Hoo-a (for ho-a) the perfect of ho-na, *to be*, has been already noticed, and accounted for in 66, 67, &c.

When the verb is transitive, all the perfect tenses will often remain wholly uninflected, while their pronouns, on the contrary, will be thrown by *ne* into the inflexion, as far as they can, thus :

muen	Y	ne mara hue,	I, thou, he, &c. beat, or have beaten.	{	ne mara hoga,	I, thou, he, &c. may have beaten.	{	ne mara tha,	I, he, &c. had beaten, did beat, or simply beat.
too									
oos									
hum									
toom									
oon									

The pluperfect participle *bol-kur*, *bol-ke*, &c. *having spoken*, has appeared in detail, and merits every attention from the learner, not only as the participle which joins two or more members of a sentence, by suspending the meaning, till it closes, but also as a convenient adverbial form of the greatest use in the language, in such expressions,—*ṣahib ke yihan jakur, humara sulam kuhke ooskee topee mang-ke, oose lekur phir a.o, having gone to the gentleman's, given my compliments, and having borrowed his hat, return with it here. Whatever you do, act deliberately, jo koochh ki toom kuro*

so soñ-ke kuro, from sochna, *to think* ; dñfor-ke ja, *go quickly*, i. e. having run.

The future of the infinitive and participle generally occurs so, bola-chahna, *to be about to speak*, bolne-pur, bolne-wala, *about to speak*, but such combinations can give little or no trouble to any scholar, who has really studied the foregoing principles. The scholar cannot well forget that a for the fem. sing. becomes ee, and that ee in the fem. plural must be een or iyañ, as exhibited in 59; he must moreover recollect, that e of the 2d person imperative singular is always dropt in that mood; whence, bol too, *speak* thou; ugur too bole, if thou *speak*.

No transitive verb can now be difficult in the active, we shall therefore here exhibit the passive, from which the learner will also acquire the verb jana, *to go*, or *to be*, as the auxiliary with hona, in this voice.

The **w** may be omitted or inserted at pleasure in all verbs whose root ends in a vowel. They even occasionally drop the **e** and **o** also, whence **ho, o, howe, bo, e, ho; howen, hoen, hon,** are all used promiscuously, and consequently **ho, oon, hoon, ho, oonga, hoonga, howega, ho, ega, hoga,** in the future. This tense in the auxiliary is often pronounced **huesa, huenga,** (with rather a present than future meaning) being formed by affixing **ga, ge,** to the present of **hona,** exactly as the future is upon the aorist in the above table. We may now reconcile **do, lo, bo,** and **doon, loon,** with **de, o, le, o, bo, o, de, oonga, le, oonga,** and all contractions of this kind, from verbs like **dena, lena, bona, hona, &c.** On similar principles the short vowel **u,** in many infinitives, is omitted in other parts of the verb, whence **sumjha, nikla, &c.** in the perf. **sumjhoonga, nikloonga,** in the future, (never **sumujha, &c.**) from **sumujhna, to understand, nikulna, to issue;** but on this theme the reflecting student will look attentively back to the significant particles at the beginning of this Work, whence he will learn how to reconcile and account for every trifling literal deviation that can present itself, in any portion of the Hindoostanee.

Cardinals.

1 Ek	26 Chhubees
2 Do	27 Suta,ees
3 Teen	28 Uṭha,ees
4 Char	29 contees
5 Panch	30 Tees
6 Chhu	31 Ektees
7 Sat	32 Butees
8 Aṭh	33 Tetees
9 Nuo	34 Chuotees
10 Dus	35 Puentees
11 Egaruh	36 Chhutees
12 Baruh	37 Suentees
13 Teruh	38 Uṭhteas
14 Chuoduh	39 contalees
15 Pundruh	40 Chalees
16 Soluh	41 Ektalees
17 Sutruh	42 Be,alees
18 Uṭharuh	43 Tetalees
19 connees	44 Chuo,alees
20 Bees	45 Puental lees
21 Ekees	46 Chhe,alees
22 Ba,ees	47 Suentalees
23 Te,ees	48 Uṭhtalees
24 Chuobees	49 conchas
25 Puchees	50 Puchas

51 Ekawun	76 Cḥhihuttur
52 Bawun	77 Suṭhuttur
53 Tirpun	78 Ụṭḥhuttur
54 Chuowun	79 ɔnasee
55 Puchpun	80 Ussee
56 Cḥhuppun	81 Ekasee
57 Sutawun	82 Be,asee
58 Ụṭhawun	83 Tirasee
59 ɔnsuṭh	84 Chuorasee
60 Saṭh	85 Puchasee
61 Eksuṭh	86 Cḥhe,asee
62 Basuṭh	87 Sutasee
63 Tirsuṭh	88 Ụṭhasee
64 Chuosuṭh	89 Nuo,asee
65 Pueṇsuṭh	90 Nuwwe
66 Cḥhe,asuṭh	91 Ekanwe
67 Sutsuṭh	92 Banwe
68 Ụṭhsuṭh	93 Tiranwe
69 ɔnhuttur	94 Chuoranwe
70 Suttur	95 Puchanwe
71 Ekhuttur	96 Cḥhe,anwe
72 Buhuttur	97 Sutanwe
73 Tihuttur	98 Ụṭhanwe
74 Chuohuttur	99 Ninnanwe
75 Pucḥhuttur	100 Suo.

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

Chhe, - - - - 6	Chhachhut, - - 66
Tuentees, - - 33	Ursuth, - - - 88
Chuontees, - - 34	Birasee, - - - 82
Urtees, - - - 38	Ekanuwwe, - - 91
conchalees, - - 39	Biranuwwe, - - 92
Tuëntalees, - - 43	Tiranuwwe, - 93
Urtalees, - - - 48	and so forth :
Tripun, - - - 53	also Nubbe, &c. 90
Puchawun, - - 55	Sue, - - - 100
Tresuth, - - - 63	

Ordinals.

1st Puehla.	6th Chhut-wan.
2d Doosra.	7th Sat-wan.
3d Teesra.	8th Ath-wan.
4th Chuotha.	9th Nuo-wan.
5th Panch-wan.	10th Dus-wan, &c.

Collectives.

Gunda,	four.	Suekra,	a hundred.
Gahee,	five.	Huzar,	a thousand.
Besee,	a score.	Lakh,	a hundred thousand.
Chaleesa,	forty.	Kuro,	ten million.

N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beese, char beese, &c.; but dus ek, bees ek, rather mean about 10 (9 or 11) or 20 (19 or 21) as an elliptical mode of expressing—dus, ek kum ya zee,ad, *ten, one more or less.*

Fractionals.

The following fractionals are so intricate, that practice only can make them agreeable.

Tiha,ee	$\frac{1}{2}$	Sarhe teen	$3\frac{5}{8}$
Pa,o, chuoṭh, or } chuoṭha,ee }	$\frac{1}{4}$	Puone char	$3\frac{1}{2}$
		Suwa char	$4\frac{1}{2}$
Adha	$\frac{1}{2}$	Sarhe char	$4\frac{1}{2}$
Do tiha,ee	$\frac{2}{3}$	Puone panch	$4\frac{1}{2}$
Puwun, puona, } or teen pa,o }	$\frac{1}{3}$	Suwa panch	$5\frac{1}{2}$
		Sarhe panch	$5\frac{1}{2}$
Suwa	$1\frac{1}{2}$	Puone chḥu	$5\frac{1}{2}$
Derh	$1\frac{1}{2}$	Suwa chḥu	$6\frac{1}{2}$
Puone do	$1\frac{1}{2}$	Sarhe chḥu	$6\frac{1}{2}$
Suwa do	$2\frac{1}{2}$	Puone sat	$6\frac{1}{2}$
Urha,ee	$2\frac{1}{2}$	Suwa bees	$20\frac{1}{2}$
Puone teen	$2\frac{1}{2}$	Sarhe tees	$30\frac{1}{2}$
Suwa teen	$3\frac{1}{2}$	Puone puchas	$49\frac{1}{2}$

Suwa suo	125	Sarhe nuo suo	950
Derh suo	150	Suwa huzar	1250
Puone do suo	175	Derh huzar	1500
Suwa do suo	225	Puone do huzar	1750
Urha,ee suo	250	Suwa do huzar	2250
Puone teen suo	275	Urha,ee huzar	2500
Suwa teen suo	325	Sarhe teen hu-	
Sarhe teen suo	350	zar, &c.	3500
Sarhe sat suo	750		

Days of the Week.

Hindoostanee.	Hinduwee.	English.
Etwar *	Rubee-bar	Sunday
Som-war, or Peer	Som-bar	Monday
Mungul	Mungulbar	Tuesday

* The Moosulman's Etwar, or *Sunday*, commences with what we, as well as the Hindoos, call *Saturday night*, Suneechur kee rat, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. Suppose a Moosulman were on his trial for murdering a Hindoo on Tuesday night, Mungul kee rat, in our, and the Hindoos sense of the word, all the witnesses, if Moosulmans, and aware of the above circumstance, could

Hindoostanee.	Hinduwee.	English.
Boodh	Boodhbar	Wednesday
Joomerat, or Biphe }	Brihsputbar, or Lukheebbar }	Thursday
Jooma	Sookrbar	Friday
Suneechur, or Bar	Suneebar	Saturday

save the criminal though guilty, by swearing positively to his being far from the spot on Mungul kee rat; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call Somwar kee rat, *Monday night*; while our Mungul kee rat, on the other hand, is in fact named Boodh kee rat, by the followers of Moohummud, though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and *vice versa*. Now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury, as they are here supposed to know that their different depositions will be taken down, and translated verbatim as they make them, viz. Mungul kee rat, which we would interpret as Tuesday night, and the alibi set up on this foundation, clears the prisoner, while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot where the murder was committed, on Tuesday

N. B. Dīn, is *a day*, aj, *this* or *to-day*, aj rat, *this night*. But war or bar only occurs in composition, unless we admit mas ka bar, *the last day of the month*, as an exception; but I question

night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night, the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos Tuesday night. If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer. In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a Moosulman and a British officer, if the latter has ordered the former to carry a particular operation into effect on Mun-gul kee rat, as Tuesday night, his expectations will evidently be anticipated one whole day, as the Moosulman, according to his notion of time, will in this case do the duty required upon Mon-

if this be good Hindoostanee, although much used by all our domestics in Bungala, either for the last or first day of the month, as these may be connected with muster or pay day.

Lunar Time.

Mooḥurruṃ	Rujub
ṣufur	Shuḥban
1. Rubeeṃ-ool uwwul	Rumuzan
2. Rubeeṃ { ṣanee	Shuwwal
ool akhir	
1. Jumad-ool uwwul	z̄ilqad, or z̄ceqadu
2. Jumad- { -ṣanee	z̄ilhij, or z̄eehijju
-ool akhir	

* *Hindoo and English Months.*

Chuet, commences from the } March.
11th to 13th,

Buesakh, April.

Jeth, May.

Usarh, June.

Sawun, or Srawun, July.

day night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent.

Bhadon,	August.
Koonar, or Asin,	September.
Katik, or Kartik,	October.
Ughun,	November.
Poos, or Poh,	December.
Magh, or Mah,	January.
Phagoon, or Phalgon,	February.

Money Table.

Dam, Uddhec, Dumree, Chhedam, Udhe

$1\frac{1}{2} =$ 1 and 2 = 1 and 2 = 1 and 2 = 1 and 2 =

Puesa, Tuka,* Ana, Pa,olee or Sookee, Udhelee,

1 and 2 = 1 and 2 = 1 and 4 = 1 and 2 = 1 and 2 =

Roopiyu, Moohur or Ushrufee.

1 and 16 = = one.

This however varies much in its value, and the extremes may probably be 18 and 14 roo-

* Or pukka puesa, a *double puesa*, the other being named kucha, or *single*. The Bungalees call roopiyu, tuka; and the one-fourth sookee, sekce; the final ee is frequently changed to a, in such words, without affecting their meaning, whence sooka, seeka, pa,ola, &c. though udhela, and udhelee, as may be seen above, are very different things. The Chhedam is moreover termed dookra; but, after all, except

pees to the moohur, according to its intrinsic worth in gold, or the caprices of the money-changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables of weights and measures, are now inserted in the several Registers published in the East Indies, it would be absurd in me to reprint them. I shall therefore refer all enquirers, for every information of this sort, to the most accurate Works, which are procureable at the printing-offices of the several Presidencies in British India.

with the puesa, ana, roopiyu, and moohur, the stranger will not at first have much business or connection. As he prolongs his stay or extends his enquiries, he will learn what kuorées and puns also are.

DIALOGUES.*

EK padshah tha jiske THERE was a king
 (yuhāṇ) ek beṭee who had a daughter,
 thee, pur koṛee beṭa • but he had not a son.
 nu tha.

Is bazar ka dustoor kya What is the custom of
 hue? this market?

Yih wāh-ee hue. This is the (he or) man.

* The student must refer to the large Collection of Dialogues just published, for that extensive variety which cannot be expected in a small Work of this kind.

The words dustoor, bazar, begum, soorut, surdar, Moosulman, Moonshee, feel, mooftee, Hindoo, being frequently written correctly at once by most people, so far establishes the general propriety of my system of Hindee-Roman orthography. On this occasion let me caution the scholar not to allow any Moonshee to insist, that particular examples are never used among them, until he can speak Hindoostanee well enough to convince all such wiseacres of their total inability to comprehend the nature and

Koee dum men phire- He will return in a
ga. breath.

Ul ghurz yih hue, ki The short of it is this,
muen kul ja,onga. that I will go to-
morrow.

Wuhan sub hee hue. The whole are there.
Muen toojh se kam I will take the business
loonga uor cose from thee and give
doonga. it to him.

tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit to too and toojh, all of them have an interest in crushing expressions similar to that in the text, without having pénétration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right—after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed, the Moonshee persists in a speech, of which the other cannot comprehend one-third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

- | | |
|--|---|
| Wooḥ kuon hue? | Who is he? |
| Ap (or ṣaḥib) ke ba-
wurchee ka bḥaee. | The brother of your
worship's cook. |
| Ṣaees ke pas jakur,
yih danu coṣ ke age
rukḥkur, dekḥo ki
wooh ghore ko kḥi-
lata hue. | Go to the groom, put
this grain before him,
and see that he gives
it to the horse. |
| Mueṇ elchee hokurisee
surkar meṇ aya hoon
padshah kee turuf
se. | I have come on the part
of the king as am-
bassador to this go-
vernment. |
| Ye kuonse janwur
huen? | What sort of animals
are these? |
| Moorghabee huen. | They are wild ducks. |
| Ketne ko mere kha-
wind ke hath * be-
choge. | For what will you sell
them to my master? |
| Toomharee danist meṇ
is ghur ka pcechḥa | In your opinion is the
rear of this house |

* Were ko here used instead of ke hath, the meaning would be perverted to—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, *will you sell it to me?* in these words : Hum ko (for humare

age se khooshnoma
hue?

handsomer than the
front?

Hurgiz, but uks mere
khiyal men iska aga
peeche se buhot
soothra hue.

By no means, on the
contrary, I conceive
the front is much
more elegant than
the rear.

Bat yoon ho to ho wu-
zeer ke nuokuron
age, pur bukshee
ke chakuron ke nuz-
deek koochh uor hue.

The matter may be so
among the minister's
servants, but it is
otherwise with the
general's domestics.

Kuhan raja ka beta uor
kuhan yih shoohru.

What connection is
there between the
prince's son and this
report?*

Raje ke bete uor is
shoohre men yih lu-
ga, o hue.

There is this connec-
tion between the
prince's son and this
report.

hath) bechroge? *Will you sell me?* The man very
respectfully replied, muqdoor kya, ap mera
ghoolam nuheen, *how can I do so, your honour is
not my slave?*

* Lit. where is the prince's son, and where
this report?

Khansaman ke yuhan
aj ke bazar ke khurch
ko ek puesa bhee nu-
heen, suoda kuhan
se lawega, uor mere
yuhanj osuch pooch-
ho ek phootee kuo-
ree bhee nuheen.

Jub ki murdon ke yu-
han bawurchee, khid-
mutgar uor khuwas
oonkee khidmut pur
ruhen chahiye ki uo-
ruton ke yuhan bhee
bawurchin, khidmut-
garin o suheliyan,
bhee ruhen.

Yih kuhne men kis
soorut se awe hue?

Kya hooa or hue?

Toomhara iradu kya?

Kuon shor kurta hue?

Toom kya kuhte ho?

Boola o ose.

Toomharee kya sulah
hue?

The steward has not a
single penny about
him for to-day's mar-
ket expences, how
will he bring provi-
sions, and in fact I
have not even a bad
farthing.

If men have their male
cooks, men servants
and pages to serve
them, women surely
ought to have their
cook maids, waiting
maids, and damsels
to attend them.

In what manner is it
expressed?

What is the matter?

What do you mean?

Who makes a noise?

What do you say?

Call him.

What is your advice?

Yih sub se bihtur hoga.	This will be better than all.
Ekhee hue.	It is the same thing.
Koochh furq nuheen.	There is no difference.
Toom buhcot ahiste (or dubee awaz se) bolte ho.	You speak very low.
Toom Ungrezee bol sakte ho?	Can you speak English?
Sulees Hindoostanee to kuho.	Speak easy Hindoostanee.
Wooh phir kuho.	Speak that again.
Toom buhcot juldee bolte.	You speak too quick.
Muen nuheen sumujh-ta hoon.	I do not understand.
Kuho to wooh kya kuh-ta hue.	Tell me what he says.
Bhooliyo mut.	Do not forget.
Kuhan se a,e ho?	Whence came you?
Idhur a.o.	Come hither.
Pas (or muzdeek) a.o.	Come near.
Chule ja,o. Rookhsut.	Go away.
Aj kee kya khubur? lit. <i>day's what news?</i>	Is there any news to-day?
Toom kuese ho or khue-rafiyut?	How do you do?

Toomharee comr kya ?	What is you age?
Moojhe uor durkar nu- heen. i. e. <i>me to more</i> <i>necessary not.</i>	I do not want more.
Uor nuheen chahiye.	More is not required.
Kuho sa,ees se ki ghora tueyar kure.	Tell the groom to get the horse ready.
Chabook uor gol topee do.	Give me the whip and round hat.
Palkee mere pas bhejo.	Send the palkee to me.
Upna kam jo bihtur nu kuro to muen toom- hen juwab doonga.	If you don't do your business better, I will turn you away.
La, o hazree.	Bring breakfast.
Misree do.	Give me the sugar- candy.
Koochh uor doodh to la, o.	Bring some more milk.
Muen ubhee bahar jaya chahta hoon.	I want to go out di- rectly.
Khane ko kya hue ?	What is there for din- ner?
Hath dhone ka panee la, o.	Bring water to wash my hands.
Soono ek na, o hum ko durkar hue Kulkutte tuk jan ko.	I want a boat to go to Calcutta.

Is ka bhara keta hue?	What is the fare of it?
Toom kubtuk chul sur- koge?	When can you go?
Hum ubhee jaenge.	We will go immediate- ly.
Juld na, o eehaṇ la, o.	Bring the boat here quickly.
Is wuqt juwar hue?	Is the tide in now?
Nuheen sahib bhaṭha hue.	No, Sir, it is out, or ebb.
Hum ko kinare pur otaro.	Put me on shore.
Idhur ko chulo. cod- hur ko phiro.	Go this way. Turn that way.
Kya hue os bustee ka nam?	What is the name of that place?
Wuhaṇ kuon ruhta hue?	Who stays there?
Wuhaṇ koochh khane peene kee cheez mil- tee hue?	Can we get any thing to eat or drink there?
Uch-chha, wuhaṇ na, o le chulo ou luga, o.	Well, take the boat there and put to
Dekho na, o isee juguh rukho, our toom sub hazir ruho, hum ub- hee phir ate huen.	Keep it at here, and be off at hand, as we shall return immediately.

Chulo na, o juldee kholo.

Maro dand, zor se tano, soostee mut kuro.

Koochh kharu kuro dhoop kee a ke waste.

Kue ghuree din churha hue? or

Kue ghuree din hue?

Palkee juldeemunga, o.

Moothiyon ko bula, o, our humare sathce sath humaree cheez-bust bhejwa do.

Toom sahib kuhan co-troge?

Subse uch-chhe punch-wale ke ghur hum ko ek bargee le pu-hoonchawen.

Chulo hum ko puhoncha, o D—sahib ke yuhan.

Wooh kuon hue?—toom kuon ha?

Ko, ce hu ?

Come, let us set off quickly.

Row fast, pull away, don't be lazy.

Put up something to shelter us from the sun.

What o'clock is it?

Bring a chair quickly.

Get porters, and send my baggage along with me.

Where do you mean to go Sir?

Let them carry me at once to the best tavern.

Come take me to Mr D—'s.

Who is that? who are you?

Is any body there?

Kyeeṇ top (bujee, chhōṭee, or) dughee?	Has the gun fired?
Haṇ ṣahib.	Yes, Sir.
Khidmutgar ja, o hath moonh dhone ka pa- nee la, o.	Boy, go bring water to wash with.
Miswak munjun de.	Hand me the tooth- brush and powder.
Dekh keta din churha hue.	See what o'clock it is.
Khōdawund ghuree teen ek aya hue.	Your honour! three bells or so.
Kuhar, ek joṛa kupṛa la, o.	Bearer, bring me a suit of clothes.
Koortee our ṭopee ko jhaṛe.	Brush my coat and hat.
Bal buna, o.	Dress my hair.
Moze kaṇṭh sumet humeṇ do.	Give me my boots and spurs.
Ghoṛe pur zeen band- hee hue ki nuheen?	Is the horse saddled or not?
Garee tueyar kura, o.	Get the carriage, coach, &c. ready.
Nu nu munṇ kuro.	No, countermand it.
Suwaree he ghoṛe ko hazir kuro.	Order the saddle horse.

Humare sath toomhen You must go along
jana hoga. with me.

Ubtuk sahib dootha hue? Is your master up yet?
Hañ sahib pur kuheen Yes Sir, but is gone out
bahur गया hue. somewhere.

Toom ko koochh muu- Do you know where he
loom hue ki kuhan is gone to?
guya ?

Moojhe muuloom nu- I don't know.
heen.

Hazree tueyar hue? Is breakfast ready?

Hañ sahib ub kurta Yes, Sir, I am now
hoon. making it.

Khoob khuolta panee Bring the water boiling
la.o. hot.

Cha buna.o. Make the tea.

Humen do ek piyalu, Give me a cup, milk,
doodh, misree, ek sugar, an egg, but-
unda, mukhun, ro- ter, bread, a spoon,
tee, chumcha, moo- raddish, cresses, jam.
lee, halim, moorub-
bu.

Ek palkee (ya bocha) I want a palkee, (or
our kuhar zuroor a chair) and bearers.
hue.

Ek din ka bhara kya What is the fare per
hue? day?

Seedha age chule ja,o.	Go straight forwards.
Duehne phiro.	Turn to the right.
Ba,en (hath) phiro.	Turn to the left (hand).
Juldee chulo.	Go fast.
Ahiste zuru chulo.	Go a little slower.
Wuhan ja,o,—buṛhke ja,o,—kḥure ruho.	Go there,—go on— stop.
Echan ruho jub tuk ki o hum phir awen.	Stop here till I return.
Isēe dum hum * phir awenge.	I will be back imme- diately.
Age dourke ja,o khubur le ki—ṣahib ghur men hue ki nuheen.	Run on before, and en- quire if Mr — be at home or not.
Ruho, ruho, palkee neechhe rukh do.	Stop, stop, put the chair down.
Toomhara ṣahib ghur men hue?	Is your master at home?
Palkee ootḥa,o our chu- lo ghur ko.	Take up the chair and go home.
Is guṭhree ko le chulo ghur.	Carry this bundle home.
Palkee men se ye chee- zen oṭḥa lo.	Hand these things out of the room.
Hum kḥana kḥa,enge —ṣahib keyuhan,	One of Mr —'s. you must go there

* This *hum* can only be defended on the plea, that as the natives, in this respect, *hum* us, we must in return *hum* them.

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toomhen sipuhree ko wuhañ jana hoga.	in the afternoon.
Ao moze ootaro.	Come take off my boots.
Koochh shurab panee la.o.	Bring some wine and water.
Panee khoob thundha kuro.	Cool the water well.
Jo khana tueyar hue, to la.o.	Bring dinner, if ready.
Khana mez pur aya.	Dinner is on the table.
Thoree roteẽ la.o.	Bring some bread.
Saf chhooree kanta do.	Give me a clean knife and fork.
Humeñ do numuk, ra- ce, mirch, achar, sir- ka, shurab, panee, gosht, saf basun.	Give me salt, mustard, pepper, pickles, vi- negar, wine, water, meat, a clean plate.
Burtun oot̃ha leja.o.	Take away the things.
Jhilmil oot̃ha.o.	Open the venetians.
Duwat, qulum, kaghuz la.o.	Bring pen, ink, and pa- per.
Yih khuñ ——— sahib ke pas leja.o, uor ju- wab ke liye buet̃he ruho.	Carry this letter to Mr ———'s, and wait for an answer.
Is chih̃tee ko leja.o Be- bee ——— ke yih̃añ,	Take this one to Mrs ———'s, and if she be

jo bahur gucen ho,
to oske durban ke
hath de a.o.

out, deliver it to the
porter.

Wooh gora kuon hue.
Wooh kiska ghora?
Yih kiska ghur hue?
Palkee ka hookm de.
Hum ko dak ke ghur
men puhconcha.o.

What European is that?
Whose horse is that?
Whose house is this?
Order the chair.
Take me to the post-
office.

Bunarus. tuk dak ka
muhsool keta?
Jub dak wala yuhan
awe tuo poochho ki
humare waste koee
khu hue ki nuheen.

How much is the post-
age to Bunarus?
When the postman
comes, enquire if he
have any letters for
me or not.

Humara nam toom jan-
te ho?

Do you know my
name?

Hañ sahib Pin hue.
Nuheen, bewuqoof,
nam humara Fin
hue, uo likha hooa
hue isee kaghuz pur
ki dak ka piyadu
ke ke sahib ko
hlawe.

Yes, Sir, it is Pin.

No, blockhead, my
name is Fin, and is
written on this pa-
per, that the post-
man may shew it to
the postmaster.

Hum kya chahte ho?

What do you want?

- | | |
|--|--|
| Toom se inuen kroochh
mangta nuheen
hoon, pur ek pue-
yam lekur aya. | I have nothing to ask
from you, but have
come with a mes-
sage. |
| Pokarke bolo, tuo hum
soonenge. | Speak loud, and I shall
hear you. |
| Choop ruho. | Hold your tongue. |
| Ruh rulike uor bolbol
jooda kur, bolo, tuo
hum sumjhenge
toomharee bat. | Speak slowly and dis-
tinctly, I shall then
understand you. |
| Toomhara nam kya? | What is your name? |
| Toom kuhan ruhte ho? | Where do you live? |
| Humara sulam upne
sahib se kuho. | Give my compliments
to your master. |
| Toom jante cos admee
ko? | Do you know that
man? |
| Poochho to cos se toom
kya chahte ho. | Ask him what he wants. |
| Kuho cos se ki toom
ub chule ja, o, kul fu-
jur pher a, o. | Tell him to go away,
and call to-morrow
morning. |
| Jud pulonche tud hum
ko khubur do. | When he comes, let
me know. |
| Is ko Hindoostanee zu-
ban men kya kunte
ho? | What do you call this
in Hindoostanee? |

Chuokee ke neeche se soṭha la, o cos kaghuz ko.	Bring the mat; and the chair under it.
Humaree ghuree mez pur rukho.	Lay it flat on the table.
Aj din phurchha hue?	Is it a fair day?
Nuheen, sahib, budlee hue, bulki burusta hue.	No, Sir, it is cloudy, nay it rains.
Dekho asman koochh khole hue.	See if the weather be cleared up.
Koochh ek saf hone lu- ga.	It is about clearing a little.
Bichhana bichhaya • hue?	Is my bed made?
Ubtuk nuheen kiya.	I have not yet made it.
Musihree khoob jharo jo muchhur nu ruhe.	Brush the curtains well, that no mosquitoes may remain.
Jootee ko uchheer turuḥ saf kuro.	Clean my shoes well.
Hum ko buree fujur juga, o.	Wake me very early in the morning.
Chiragh jula, o.	Light the lamp.
Buttee bōjha, o	Blow out the candle.
Durwazu bund kuro.	Shut the door.

Koochh. duehne hath Move a little to the
dubo: right.

Do teen qudum baen Move a few steps to
surko. the left.

Ek do qudum hufo. Fall back a step or two.

Dooshmun hutne luge. The enemy are about
retreating.

Ue sipahec toom ne O soldier, you said
kuha ki kul we ad- those men would
mee awenge. come to-morrow.

Kin ne yih bat toom se Who told you this?
kuhee.

Admee con ka bola ki Their man said, that
we fujur ko awenge. they would come in
the morning.

Hum ne wooh cheez The thing which you
jo ap ne bhejee con sent I shewed him,
ko dikhlaee uor urz and represented what
kee jo bat ap ne you had told me.
manjh se kuhee.

Soono: khidmutgar se Hear: ask the khid-
poochho ki toom ne mutgar whether he
hazree tucyar ke hath prepared the
hue ya nuheen? breakfast, or no?

Ue shahaf kul hum ne Well bookbinder, yes-
toom k I gave you
Meer to bring

humaree lane ka
 tum nu lae is liye
 humaharee ghufut
 se, humara khulul
 hooa.

Hum ne cosko kuha
 tha kul, too fulane
 ke bagh men jakur
 fulane malee se goo-
 lab jamun thore se
 manglaiye, wooh to
 nu gaya humare
 kuhne kee kya pur-
 hue cosko?

Mera humaree
 nuwte, you have
 brought it. In this,
 through your ne-
 glect, I have been
 interrupted.
 said to him yester-
 day, having gone to
 such a one's garden,
 beg a few rose-ap-
 ples from such a
 gardener, he did not
 go; what obedience
 does he pay to my
 orders?

Ne can only occur with an active preterite
 verb. To this rule there are exceptions, as ne
 never can occur with the imperfect, neither can
 it with some few verbs, such as bolna, lana,
 bhoolna. If the sign of the accusative be not
 in the sentence, the verb is governed by the
 object; if ko be in the sentence, the verb par-
 takes of a neuter state, remaining totally un-
 changed. Some words may be compounded
 with verbs at pleasure. For instance, urz, fikr,
 which may either be governed or remain com-

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pounded ; as muen ne urz kee, muen ne fikr kee, might with equal propriety be kiya ; the sentence being the accusative. A native would imagine the scholar a sorry Jargonist were he not to use ne when necessary, or make use of it improperly, and the knowledge of this may be productive of much benefit. If a servant were to say to his master, muen ne diya ; he would probably conceive, that what had been sent was not delivered : the master might naturally desire the reasons : the servant would persist, in the very same words, on its having been delivered ; which the other, through ignorance, would construe the reverse : the master becoming incensed, the servant frightened, blows or abuse might follow. Thus, a good servant may be lost for having performed what he had been ordered, and whose only fault was, speaking too grammatically ; or, in other words, above his employer's comprehension. The ne will be met with, as well as the preposterous concord of preterites with their objects, in many parts of these sheets, which from every novice ought to meet with due attention, that this intricate, but essential portion of Hindoostanee Grammar may be duly acquired.

Kuhar, Muhra, Bhoce,
&c.

A Chairman, or a
Bee Bearer.

Kitna muhare toom kis
ke achan kuharee
kharate ho uor kut ke
Kulkutte men?

Come! chairmen in
whose service are
you, and when did
you arrive in Cal-
cutta?

Toomhare sath ketne
uor kuhar hue?

How many other chair-
men are with you?

We sub nire toomhare
keles bhaee hue? ki
nate rishte ke?

Are they all your coun-
trymen only, or your
relations?

Knouta zat kuharon
ke uesee hue ki zi-
yadu roopiyu uoron
se achan kumawe?

What tribe of chair-
men is there here
who make more mo-
ney than the rest?

Hur ek mas kee ku-
zanae, se toom log
kya karte ho?

What do you do with
every month's earn-
ings?

Upne pas toom poon-
jee kur rukhte ho ki
agnas mas upne des
ke bheje ho?

Do you preserve it as a
stock by you, or re-
mit it every month to
your own country?

Kitna yuwar toom
log upne achan kuh-
ra (ya beate, kabe
ko kuhla) ho?

With us why do you
term yourselves
bucha, (or bearer)?

Kya uj tak toom ko
kisoo ne nuheen ku-
ha hue, ki bearer hu-
maree zuban men
buree neech bat hue,
juesa qoolee ya muz-
door, uo ki buehra
cosko kuhte jo soon-
ta nuheen?

Le ub chule ja, o.

What! has no one yet
told you, that bearer
is in our tongue a
very low word, like
slave, or drudge, and
you know that bueh-
ra means a deaf
man? *

Well, now walk off.

Surishtedar ya uhli kar
moolkee.

A Revenue or other
Civil Officer.

Kyoon jee toom mal-
gozaree ke kam se
koochh waqif ho?

Pray, my friend, are you
well versed in the re-
venue department?

Putta kis ko kuhte
huen uor qubooliyut
kya hue?

What do you call a
lease, and its coun-
terpart what?

Rue uor ruebundee ka

Have you any other

* So very tenacious are the notions of rank, title, and respectability, that it is a known fact, the chairmen here have an idea, that bearer is an appellation little below lord or duke. This is the mystic charm which makes them detest their own word kuhai.

uor ko, ee nam hue?

names for the rate
or rent adjustment
of lands?

Rue ke burabur jo uor
ko, ee nam yad nu
ho tuo os ka uḥwal
ḥuyan war kuhq?

Should you not recol-
lect another word
for the rate, you can
explain the nature
of it in detail?

Malgoozar jo huen so
qistḥundee pur sur-
karee muḥsool pu-
ḥoonchate huen ya
ekuthan?

Do the farmers pay the
revenue by instal-
ments to govern-
ment, or in the gross?

Is tuṛuḥ ka khiraj uk-
sur fuṣl ke age beech
men ya peeche pu-
ḥoonchta hue?

Does this species of
revenue commonly
come in before, or
during, or after the
crop?

Muḥfee yuṇe lakhira-
jee zumeen se koochḥ
bheeḥoozormen da-
khil hota hue ya nu-
heen, peshkush ya
tabuidaree ke roo se?

Does free land or that
not assessed pay any
thing at all to Go-
vernment, or not, by
way of acknowledg-
ment?

Purgunon kee tush-
khees age kuon kur-
ta tha?

Who formerly settled
the assessment of
the several districts?

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Qanoongo uor putwaree men, kya furq hue ?

In what respects do the county register and town or village-clerks differ ?

Kisee kaghuz puttur ka nam baz-namu hue, uor cos kee muṇnee kya ?

Is any paper called a deed of abdication or rejection, and what does it imply ?

Dur een wila jud kisee zumeendar pur moohussil chhoṭte huen, tulubanu lugta hue ki nuheen, uo kis qudr ?

In these days when constables are put over any landholder, is dunage exacted or not, and to what amount ?

Moofussul men moostajir ko nankar miltee hue ki zumeendar ko ?

In the country, do the contracting farmers or landholders receive the sustenance money ?

Jis kaghuz men kisee ganw kee zumeen, talab, baghat, siwanu wughuere ka thwal likha hooa ho to is ka kya mun hue ? **Moowaz** na ya **ganga-kandee** ikun late huen.

What is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village ? They call it **moowazinu**, &c.

Uch-chha, ub toomhen
rookhsut hue.

Good, you are at liberty
to withdraw.

Moonsee.

Secretary, or Teacher

Kuho sahib, toomharee
danist men Hindee
i. zuban ki Farsee
kuonsee ziyadu
mooshkil hue?

Pray, Sir, in your opinion,
whether is the Hindoostanee or Persian
language the most difficult?

Hindee ke ishkal men
koochh shoobuh nu-
heen, lekin Farsee
se ziyadu durkar,
isee waste hum muq-
door bhur seekhte
huen—toom hum ko
sikhla sukoge?

As to the difficulty of
the Hindee there can
be no doubt, but it
is more necessary
than the Persian;
we therefore are stri-
ving to learn it. Can
you teach us?

Bhula toomhare khiyal
men kuho to os
shukhs ke waste jo
moamilu ya suro-
kar rukhta hue kya
awam kya khuwas
se Hindoostan bhur
men in dono zuba-
non men se yuune
Farsee uor Hindee

Do say, in your idea,
for the person who
has transactions of
all sorts, with both
the high and the low
throughout Hindoo-
stan—of these two
languages, viz. the
Hindoostanee and
Persian, which is the

DIALOGUES.

kuonsee poorzuroor
hue ?

most requisite ?

Sirf Farsee uor Urubee

In regard to the mere

• ~~U~~faz jo rekhte men
shamil hueñ con ko
jo poochho tuo chun-
dan dooshwar nu-
heen, pur tanees uor
tuzkeer bumui tu-
meezi tuluffcoz
thentli Hinduwee
ko duryaft kurna
yihan tuk sunglakh
hue jo aj tuk kisee
se bu khoobee hasil
nu hooa uor nuho-
ga kyoon kur ki mu-
harut ilmee goyaek
tilismee chiree, a hue
ki jyon jyon ko, ee
ose pukra chahe
tyon tyon wooh kafir
hath se door bhagtee.

Arabic and Persian
words which occur
in the mixed lan-
guages, they are not
so very difficult, but
the masculine and
feminine, with the
discrimination of
pronunciation in the
pure Hinduwee, to
learn them is so ar-
duous a task, that no
one as yet hath pro-
perly acquired it,
nay, never will, for
perfection in science
is like an enchanted
bird, which the more
one tries to catch,
the farther it flies
from him.

Hindee zuban kee tuh-
seel ke liye toomha-
ree kya sudah hue,

In acquiring the Hin-
doostanee tongue,
what is your advice,

· saf kuho to ki muen
· cos ke bu moojib
· zuban sikhoon our
toomharee is bat ka
humeshu ihsanmund
· ruhoonga.

· speak candidly, that
I may learn the lan-
guage accordingly,
and remain eterⁿal-
ly obliged to you on
that account.

Ko,ee ophdedar.

An Officer.

Kuho myan toom kuon
pultun ke ho ?

Pray, Sir, to what regi-
ment do you belong ?

· Toomhen koochh muu-
loom hue ki cos kee
bhurtee puehle ku-
han hoo,ee thee ?

Do you know where it
was first raised ?

Aj kul toomharee tu-
mam pultun yuhan
tueenat hue ki uor
kuheen ?

Is the whole regiment
on duty here or not ?

Toom kya ophdurukhte
ho uor kubse ophde-
dar hoo,e ?

What office do you
hold, and how long
have you been an
officer ?

Toom se (on uese) oph-
dedaron fotehn, hu
mare yuhan ke lue-
kurmen ke jagawan
ukkur rukhte hain ?

Under such officers as
you in our army, how
many men are gene-
rally placed ?

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Jud toom kuheen dihat
men ja, o tu, eenatee
pur wooh shukhs ya
hakim jis ke yuhan
toomharee chuokee
puluh ruhta hue so
toom ko koochh de-
ta hue kudhee ki
nuheen?

Toomharee shuruh kya
hue toomhen mah
bu mah pooree mil-
tee hue ki nuheen?

Kuho to jis wuqt ko, ce
toomhare sipahiyo
men se kisoo ruheyut
pur koochh zoom
kure tub toom is ka
kya fikr kurte ho
jo phir uesee huru-
kut hone nu pawe?

Jo toomhare ruhte ku-
ee ek adme ke tu-
ruf se surkar ke khu-
zane pur daka pur-
ta tuo toom muqdoor
bhur dukueton ho

When you are station-
ed any where in the
country, does the
person or magistrate
where you are on
duty, ever make you
a present of any
thing or not?

What is your pay, and
do you receive the
whole monthly or
not?

Well, when any of your
soldiers is guilty of
any oppression on
the country people,
what steps do you
take to prevent such
an offence again?

If in your presence se-
veral people were to
attack the treasure
of government,
would you, to the ut-
most of your power,

Agar jee pukarte ki
 khamt dardust ko
 mardalte ?

seize the robbers
 alive, or would you
 kill the whole on the
 spot ?

ijur se puhur bhur si-
 pahiyon ka puhru
 ruhta hue, ya ki fujur
 se do puhur tuk ?

Does a soldier's conti-
 nuance on guard last
 from sun rise till
 nine o'clock, or till
 twelve o'clock ?

Jo bat hum ne kuhee
 hue toom se so toom-
 hen hur soorut se
 saf muuloom ho, ee ki
 nuheen ? juwab dene
 men koochh chinta
 mat karo jo, ee ho be-
 laga, kuho hum
 hurgiz boora nu ma-
 nenge.

Do you clearly under-
 stand all that I have
 told you or not ? in
 answering me be not
 in the least appre-
 hensive, speak what-
 ever you please with-
 out reserve, I will
 not take it in the
 least amiss.

Khuer ub jaiye.

Well, you may now go.

Khansaman ya Khid-
 mutgar.

A waiting-servant, But-
 ler, or Steward.

Soono to sambhara nam
 kya hua, aur upur
 sahib ka bhee nam
 butla, o

! Pray what is your name ?
 let me know also
 your master's name

Kud so ros sahib ke
eehan nuokur sahe
ho?

Toomhara wutun, ku-
han bus uor eehan
se ketee door hoga?

Log ukur wuhan jate
huen khooshkee kee
rah ki turee kee?

Bharee jins cos moolk
men kya kya hotee
hue? uor kis cheez
kee ziyadu pueda ish
hue?

Toomhare ma bap jeete
huen ki nuheen, uor
toom kudhee jate ho
upne logon kee mo-
bapat kee?

Toomhen kachhi chu-
re, kachhi toomba
ke kachhi men
ke kachhi bakte hue }

Wah, kachhi ke kachhi
upne sa, toom ek
penny ke kachhi ke-

How long have you
been in that gentle-
man's service?

Where is your native
country, and how
far away is he home?

Do people in general
go there by land or
water?

What is the most im-
portant article of
trade in that country,
and what things are
produced in greatest
abundance there?

Are your friends alive
or not, and do you
ever go to see your
friends?

Do you know at what
rate copper sells in
the market here?

What, cannot you even
say that one penny's
worth of copper will

HINDOOSTANEE

us-kaat hoga ki nu-	be the weight or size
meen	of a penny or not?
In dinon toom jante ho	Do you know now a-
ki ek aer doodh kete	days at what rate a
ko bikta hue shuhur	quart of milk sells in
men, use bahur ket-	the city and in the
ne ko.	country, for how
	much?
Bye ab toom ja.o.	You may now depart.

When the reader is able to analyse and command the foregoing dialogues on grammatical principles, he may then safely venture upon my large Collection, from which, and the Exercises in these sheets, he will quickly attain a facility of speaking the Hindoostanee on all occasions. The word *yuhan*, *here*, is so variously pronounced *yihan*, *eehan*, *ihan*, and even *hi-an*, that I sometimes let it pass, for obvious reasons as *eehan*, &c.

EXERCISES:

THE subsequent verbal, and free translations, will do more to unfold the idiom and syntax of the Hindoostanee to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, English versions, from any portion of a Hindoostanee work, and *vice versa*, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated, like *ne*, &c. that the reader may be able to follow every word, with ease and advantage, as he proceeds through the whole of the exercises.

I.

Do lūr kē bhōokhē piyāsē kīsē ke yuhān gucē,
osnē hur ek kē sū, oor kee azmaish ke wastē

ek turuf meṣ pur koochh shurab uor misree rukh
 dee, uor doosree turuf thora thundha panee uor
 rookhee rotee. Uql-mund lurke ne rotee uor
 panee se upne peṭ ko bhura uor piyas ko boojha-
 ya, uhmuq lurke ne shurab kee lal rungut uor
 misree kee mithas jo dekhee, buhoot rughbut
 se tonko piya uor khaya, pur fayudu koochh nu
 hooa, bulki oskee piyas ziyadu hooee, mugur
 upne peṭ ko khalee huwa se bhura hooa paya,
 lekin upnee chook ka elaj koochh nu kur suka,
 kyon ki wuqt gozur gaya tha. Such hue ki
 buhoot cheezen buzaafir khoobtur hueṇ, uor ba-
 tin men hasil conka thora hue, choonanchi phool-
 na goolab ka, sath rung uor boo ke, ugurchi
 khooshnoma hue, lekin phoolna kupas ka in-
 san ke huqq men duhchund moofeed hue.

Two children hungry, thirsty, some one's
 house went, he—each one's abilities of trial for
 sake, one side table on, some wine and sugar
 place gave, and other side, a little cold water
 and plain bread. The wise boy—bread and
 water with, his own belly—filled and thirst—
 quenched, the silly boy—the wine's red colour
 and the sugar's sweetness when saw, much de-
 light with, them—drank and ate, but good any
 not was, nay his thirst more became, though his

EXERCISES

belly—mere air with filled—found, but own mistakes remedy any not make could, because the time past gone had. True it is, that many things apparently excellent are, and interior in produce their little is, for instance, the blooming rose of, with colour and fragrance—although beautiful is, yet the flowering cotton of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who, in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. The intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. On the contrary, his thirst increased, while he found his belly filled with mere air; but he could not rectify his error, because the opportunity was lost. The fact is, that many things apparently are excellent, yet their intrinsic value is small indeed; thus, although the rose blooms with all the charms of fragrance and beauty, still the

flowering of the cotton tree is ten times more beneficial to mankind. *

II.

Jo dana lūṛka hue, upnee kitab upne ghur menṇ be kuhe purḥta hue, uor lūṛka nadan upnee kitab ko kḥel ke waste taq pur ḍal rukḥta hue, ugurchi coske ma bap is bud chal se huzar muṇṇ kureṇ. Puchla lūṛka cos uṣeel ghore kee turuḥ hue, ki jis ke waste koṛa zuroor nuheen, uor doosra cos khuchre moṇḥ-zor ke burabur hue jo lugam nuheen manta. Ghuruz ek lūṛka jo such poochho to goya zomboor ke shuhd ke peechhe hue, uor coske nesh kee turuf nuzur nuheen kurta, uor doosra nacheez teetice ke peechhe duorta hue, uor yoonheen upnee miḥnut ko sirf coske rungeen puron pur buibad deta hue.

Whoever wise lad is, his book own house in without bidding read does, and a boy ignorant

* The moral is obvious, that one's own language, as the most useful, should be first cultivated and well understood; *ergo*, the vernacular tongues of the countries we visit as rational beings, should be attained before we commence their learned languages.

own book—play on account, a shelf on tossing place doth, although his mother father this bad conduct from, thousand prohibitions make. The first youth that noble steed's manner is, that whom for whip necessary not is, and the second that mule headstrong to like is, which bridle not obeys. In short, the one boy, if truth you ask, then as if bee's honey after is, and its sting towards sight not makes, and the other, worthless butterfly after running is, and thus his labour—merely its painted wings after, on the wind giving is.

A boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, although his parents forbid such misconduct a thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting; while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.*

* Many military men, who, comparatively speaking, can

III.

Ek burā suodagur thā, coske do betē the thore dinon men, wōh suodagur murguya, bap kee duolut dono ne banṭ lee, ek ne do teen muheene men upnee sub duolut coradee boore adniyon kee ṣulāḥ se. Doosre ne suodaguree ikhtiyar kee, bhule admee ke kuhne se, ek fuqeer hooḥa, doosra duolutmund. Pus jo koḥee bhule kee batmanega coska bhulā hoga, uor jo koḥee boore kee manega coska boora hoga juesa in donon ka hooḥa.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffic selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the

have little to do with the Persian, have wasted days upon it, that might have produced much more solid advantage, had they been devoted to Hindoostanee, since hardly one in a hundred can expect situations, in which the learned languages of India are requisite, and even then the Hindoostanee is indispensable, for such obvious reasons, that he who runs may read.

virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men, the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here. *

IV.

Ek lūṛke ne tufawoot se dekḥa ki chumun
ke kinare pui ek phool nihayut kḥoosh rung

* Had a taste for literary improvement sooner met with but a small share of the countenance that hath too often been given, by example, to dissipation, pride, ostentation, and folly in India, that country would have long ago produced better Orientalists than it can even yet do, and many more men able to converse with the natives, as gentlemen, in their several vernacular tongues.

phool ruha hue, jub lurka oske nuzdeek puhoncha to os gool kee khooshboo uor rung ne yuhan tuk loobhaya ki be ikhtiyar oske torne kee khwahish oske dilmen pueda hoore, joheen upna hath oske putton lug puhonchaya woheen osko buhot se kanthe paton ke neeche nuzur a.e, mare duhshut ke, hath kphench liya uor khalee hath chula gaya. Ittifaq-un oska chhoti bhaee door se dekhta tha is bat ko duryaft kurgaya, ugurchi omr men chhoti tha pur dil ka bura, con kanton se nudua, nidhuruk phool tor liya, bulki sath oske ek phul bhee uesa tohfai hath aya ki jitna os phool ke torne men dookh suha tha so bhee dil se bhola diya. Pus jo shukhs ki kanton ke dui se phool nu le suka oska dimagh kub moottur hooa uor kya phul osne paya?

A child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its' vicinity arrived, then that blossom's fragrance and hue—here to allured, that without will, it's plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came, through fear—hand pulled back and empty

handed went away. By chance his young brother far off seeing was this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking in pain borne had, that even heart from forget made. Then whatever person, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got? *

A boy saw a very beautiful flower at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother by chance perceived at a distance what had past; and although he was very little, having a stout heart, he was not

* These interrogatives become idiomatical negatives in the Hindoostanee, and should be recollected as such by the learner.

afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances. *

V.

Do lurke nuo juwan ek hee sath ilm seekhne lage, ek lurka conh men buhoot uch-chha nek-bukht tha, costad jo subitq cose purha deta so yad kurleta, uor upnee kitab upne ghur men purha kiya kurta. Doosra ghafil bura shureer tha, jo upne hum-qamr kee mihnut pur hunsa kurta, uor humeshu yih bat upne hum-muktub se kurha kurta, "too gudha hue," cose ukshur yih juwab diya kurta, "yar thore dinon men dekha chahiye kuon ho." Akhir imtihan ka roz an pulhconcha conh donon ko ilm ke durya men puerna pura, dana lurke ne is uhmud ko buhoot peechhe ju-

* The rose may represent the flowery Persian; the fruit, a useful tongue like the Hindoostanee; and the thorns, such difficulties as must at first occur in the acquisition of either.

halut ke girdāb men, shurm se dōobte hōōe chhōra, uor pōokarne luga. Ue yar! jo toomhare khīyal men be-wōoqoof nuzar ate huen, so we ukṣuron ke nuzdeek uqlmund hō niklengē, uor jo uese wuqt toom ne seekha to toomhare kam nuheen ane ka, la ḥaṣil hue. Ugur upne hum-jolee pur ub hum bhēe thuthe maren to humaree baree hotee, mōwafiq is muṣul ke, ki jo jeete so hunse, lekin danaon ke nuzdeek nihayut buḗed hue, kya dostee uor kya uql se, uesee halut men ufsos kee juguh tuzḥeck kurna. Ub muen upnee bat ko muoqoof kurōnga, is nuṣeehut uor kuhawut se ki hona ek khoobee ka der kur bihtur hue nuhone se uor jitnee juldee ho suke boore kam ko chhōrkur bhule kee turuf ana uch-chha hue.

Two boys—young, one very society (in) science a learning began, one boy them of very good well-disposed was, the master, whatever lesson him to read gave, it remembrance made, and his book own house at, to read made a practice. The other inattentive very wicked was, who his comrade's labour at to laugh used, and always this observation his own school-fellow on 'to repeat used, "thou an ass art." He him to generally this answer to give used,

Friend! few days in to see behoves who may be. At last trial's day having come arrived, them both to science's sea in to swim behoved, the wise boy—this fool—much behind ignorance's whirlpool in, shame through sinking—left, and to exclaim began. O friend! who your opinion in foolish sight coming are, the same they generality's presence wise turn out, and what such time you—have learned, it your use not coming of, without effect is. If own companion at, now we also jokes could crack, then our turn would be, according this saying to, that who wins may laugh, but wise men among very remote is both friendship, and also reason from, such situation in, regret stead ridicule to make, now I own remark—finished will make this advice and proverb with, that being one good of, late, better is, not being than, and the more speed be can, bad conduct having left, good towards to come, proper is.

Two youths began to study together, one was a good prudent young man, who read his book at home and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion's labour, and used to say to him, what a fool

you are! on which his school-fellow commonly replied, we shall see by and bye who is the greatest. At last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. The promising scholar then exclaimed, My friend! I think fools in your estimation will turn out wise men in other peoples' eyes, and that you have now learned this fact, when perhaps too late. Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, "he may laugh who wins;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions; I shall therefore conclude with beseeching you to recollect, that "better late than never," and to turn over a new leaf as soon as possible.*

* Were my young military readers aware of all the fatal consequences which may yet ensue from their ignorance or deficiency in the Hindoostanee, they would here anticipate that day of trial, which may otherwise terminate in the loss of honour, fortune, and life, and set seriously to work immediately; since to attempt to direct and command men advantageously in the hour of peril, with whose language one is not well acquainted, is a task, which even presence of mind in other respects cannot always accomplish with any prospect of success.

VI.

Do shukhs bahum hokur nikle ki kisee door des men ja ruhiye, thore dinon ke beech ek moolk men ja puhonche. Ek ne duryaft kiya ki diljumpyee uor khoobce ke sath jo yuhan ruhiye to zuroor hue ki puhle yuhan ke ruhneharon ke bhakha seekhiye, ghuruz con ne seekhee, doosra itna mughroor tha ki uwanconnas kee zuban ko higarut se nu seekha, sirf durbaree uor alimon kee zuban tuhseel kee. Quzakar buud ku,ce burus ke dono kisee bustee men aye, wuhan kee bhakha uor os moolk kee ek thee, pur wuhan ke ruhne walon ne hungamu muchakur ghuer moolk ke hakimon ko qutl kurdala tha. We dono moosafir jode jode mukanon men bazar men the ki conhen khoniyon ne conhen pukra uor ulug lejakur hur ek se poochhne luge ki tomhara yuhan kya kaha hue? Jis ne morhawuru uwan ka seekha tha khoobce se juwab diya osko conhon ne sulamut chhora, uor doosre moosafir ne jo sirf hakimon heen kee zuban se juwab diye, os umboh ne jul kur khufgee se sir oska kat dala.

Two men together being set out, that a certain distant country in should go stay, a few

days of space in, a country in having gone, arrived. One recollection made that, satisfaction and welfare with if here would dwell, then necessary, is that first here of inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language—contempt from not learned, only the court and literati's speech acquisition made. Chance by, after some years—both same village in came, that where of tongue, and that country's one was, but there of residents—tumult having made strange country's magistrates—execution performed. These two travellers separate places seized and aside having taken each one of asking began, that your here what business is? Who—dialect vulgar of, learned had, propriety with answer gave, him—they—safety (in) left, and the other traveller—who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire

the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head. *

* This is so possible and probable, that a resident in Turkey, who has been long conversant with the Turkish speech before he dabbling in the Persian, might be surprised to see an insurgent rabble make him a martyr by the sword, for not keeping an intelligible tongue. A haughty youth may affect to treat this tragedy as a farce; but he may yet find his self all in the wrong, when he is brought on the stage of real life in British India. He now feels the moral as he ought, and arms in good time against the risk of future mishaps.

VII.

Nuql hue, ki ek kishtee men do shukhs su-war ho'e, ek con men munṭiquee tha, doosra puerak. Munṭiquee ne puerak se poochha, kuho yar toomne koochh ilm munṭiq ka bhee seekha hue ki nuheen, woli bola, ki muen ne ubtuk munṭiq ka nam bhee nuheen soona, seekhne ka to zikr kya. Soonkur ufsos laga kurue, ki toom ne upnee adhee omr juhulut ke durya men dooba'ce. Itne men ek toofan numood hoo'a, puerak ne thutholee se munṭiquee ko kuha, kuho sahib koochh puerna bhee ap ko ata hue ki nuheen, yih bola moṭluq nuheen, phir osne huef khakur kuha, ki toomne upnee saree omr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic's name even not have heard, acquiring of then mention what, having heard, regret began to make, that you, your half life ignorance's sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logi-

VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukhshee se şulah-un poochha, mal uor lushkur ke jumū kurne men meree uql koochh kam nuheen kurtee, ugur mal jumū kuroon to lushkur nuheen ruhta, jo fuoj rukhoon to duolut nuheen ruhtee. Wuzeer ne urz kee, Khoodawund! duolut jumū keeje, jo fuoj nu ruhegee to koochh nooqsan nuheen, kyoon ke, jub zuroor hogee rukh leejega. Jo meree bat ka ap ko bhurosa nu ho, to coskee yih duleel hue, ki ek burtun men thora shuhd rukhwadeeje, ubhee huzaron mukhiyan gird coske a jumū hongeen. Joheen shuhd ka basun rukhwaya, lakho mukhiyan bat kurte coske gird a-lipṭiyan, tub cosne kuha, ki, dekho huzrut, jo fidwee ne urz kiya tha, so ap ne dekha. Phir Meer-bukhshee ne kuha, ugur meree urz soono to fuoj rukhiye jo wuqt pur kam awe, cos wuqt mal hurgiz koochh fayudu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtiḥan kur leeje, ek handee men shuhd rat ko is jugih rukhwa deeje, jo mukhi-

confide in his learning alone to carry him over that extensive region, with honour and safety, through either the ordinary or extraordinary occurrences of life.

yañ cospur a-luḡeñ, to meree bat jhooṭh hue,
 uor jo nuheen to such, cōske kuhne pur rat ko
 shuhd ka basun jo rukḥwaya, to ek mukḥee
 bḥee nu a,ee. Khoolaṣu iska yih hue, jub up-
 nee fuoj upne qubze se gu,ec, phir rozi siyah
 men mal bḥee khurch keejega to mooyussur
 wuesee nu hogee.

The following analysis of this eighth exercise, will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the Oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four learned natives, and selected from their separate labours every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is, in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his Moonshee objects to, or

differs from, many parts of this analysis; since it is given rather as an imperfect specimen of what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to *the Technical Terms* in the Vocabulary, that he may not only acquire the words in question, but also learn to regulate his flights in Hindoostanee Philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

Ek, *one, an, a*, ismi udud,* *a numeral*; but here tunkeer or nukiru, *the indefinite article*. Padshah, *king*, ism, *a noun*, fiṭl ka faṭl, *the nominative of the verb*. Ne, mazḥee, mootu, uddee ke raṭṭ ka ḥurfi lazim, *the active preterite's nominative's expletive*, which, as it cannot be translated in English, has been expressed by a — in these

* Means *a noun of number*, as may be seen in the Vocabulary under ism, i, and udud, or *noun, of, and number*. Tunkeer and nukiru may be prosecuted in the same manner, as soon as the student finds a knowledge of the Hindoostanee technicals in Grammar very necessary.

sheets. It must be carefully discriminated from the negative nu, and the learner should always recollect, that ne throws every inflectible word into the inflexion. A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the remarks already made on this apparently puzzling, but easy and useful expletive. Upne, *his, own, &c.* zumeeri mooshturuk, mootusurruf haluti izafut men, *a general pronoun in the inflected genitive, termed by us reciprocal, reflective, or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words.* It is here introduced for oske, *his*, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and khood, in the same member of a sentence after muen, &c. instead of mera, tera, oska, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it in the course of his progress through this and other works. Wu-zeer, *minister*, ismi shifutee, moozaf mufool, *a kind*

of concrete noun, agreeing with upne, and governed by se. Uor, and, ħurfi utf, a conjunction. Meer-bukhshee, generalissimo, ismi yifuttee moqrukkub, a compound concrete noun. Se, from, (with, to, of, at,) ħurfi muṣnuwdee moofrid, a simple postposition. şulah-un, deliberately, tammeez, an adverb, formed by the affix un in many Arabic words like quşd-un, purposely, uwwul-un, firstly, &c. Poochha, asked, fiṣli mazee mootu, uddee mootluq wahidi moozukkuri muṣroof, a transitive verb in the indefinite preterite masculine, singular number and active voice. The nominative to it is pādshah, with its appropriate expletive ne, already explained. Mal, treasure, ismi jins, muṣtoof iluehi, an appellative noun, conjoined with the next substantive. Uor, and, utf. Lushkur, army, ismi jins muṣtoof moozaf iluehi, an appellative noun, conjoined with the preceding and connected with the next, by—Ke, of, 's, ħurfi muṣnuwee moofrid mootuşurraf, ulamuti izafut, a simple inflected postposition, and*

* This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

the genitive sign. Jumū kurne, *collection making*; muṣḍuri moorukkub mootuṣurruf, *inflected compound infinitive, or gerund.* Men, *in*, ḥurfi muṣ-nuwee moofrid ulaṣputi zurf, *a simple postposition, and a local or temporal sign.* Mereē, *my*, zumeeri mootukullimi waḥidi moowunnuṣ ḥaluti izaḥut men, *the first personal pronoun in the feminine genitive singular, as a possessive or adjective form, agreeing with—uql, judgment, ismi moowunnuṣi sumaḥḥ, an arbitrary feminine noun.* Koochh, *any, (some, &c.) ismi tunkeer, an indefinite noun, like ek, though we would rather term it, in this place, zumeer or ṣifut, a pronoun or adjective.* Kam, *use, ism, and here the mufool, or accusative to the verb, as the sign ko is either understood, or the nom. is used for the accus. ** Nuheen, *not, ḥurfi nufee, a negative particle.* Kurtee, *makes, fiḥli ḥal moowunnuṣi muṣroof, the feminine present tense, active voice, in Con-*

* This constantly happens, especially in short familiar sentences, or when the verb has a second case, and wherever a noun assimilates with a verb, as in the present instance, to form a species of simple verb, like kām-k. *to avail*, fikr-k. *to make reflection, or to think, &c.* in which the ko would prove very inconvenient. The learner will thus, in future, be able to reconcile the idea of mufool with the mere nominative of a noun.

cord with the *nom.* uql. Ugur, *if*, ħurfi shurt a conditional conjunction, which requires the aorist or subjunctive. Mal, *treasure*, ħaluti fa,il bura, e mufool, *the nominative used for the accusative*, as illustrated in the note below. Jumukuroon, *collection would I make*, fi,uli moorukkub moozaru mootukullimj wahid, *a compound verb in the aorist, first person singular*. To, then, ħurfi juza, *the inferential subjunctive particle to ugur*. Lushkur, *army*, ħaluti fa,il, *nominative*. Nuheen, *not*. Ruhta, *remains*, fi,uli lazimee ħal moozukkur, *a neuter verb in the present tense masculine*, (to which hue is understood) to agree with lushkur. Jo, *if*, ħurfi shurt a conditional conjunction. This like uor, *and*, other, is also a pronoun, to which the learner should always advert in those sentences where much of their explanation might depend on a recollection of this fact. Fuoj, *army*, ismi moowunnasi suma, e mufool, *an arbitrary feminine noun in the accusative*, whose ko is dropt. Rukhoon, *I would*, &c. keep, fi,uli moozaru mootu, udder mootukullimi wahid, *a transitive verb in the aorist first person singular*. To, ħurfi juza. Duolut, *riches*, ismi jins moowunnasi qiyasee, *a regular appellative feminine noun*. Nuheen ruhtee, *not remains*, fi,uli ħal moowunnasi munfee, *a negative present fe-*

in 'concord with duolut. Wazeer ne; *the minister*, both explained above. urz, *representation*, ismi moowunnusi sumaze mufool, *an arbitrary feminine noun accusative*. Kee, *made*, fi,uli maze mootluq moota,uddee moowunnusi wahid, *a transitive verb in the indefinite preterite singular feminine*, to agree with its mufool, *accusative*, urz. Kiya, kee, a in the feminine should be kee, ee, but one ee is dropt, tuhseeni tuluffooz ke waste, *euphonia gratia*. This would subject the feminine genitive sign kee, and the feminine perfect, to great confusion, did not the context generally prevent it. It is a curious, and probably a peculiar fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives, whence kee above, the nominative of which is wuzeer. Khodawund, Sire, ismi momada hurfi nida muhzoof, *a noun in the vocative whose sign is omitted*, or, in other words, the nom. is used for the voc. Duolut, *wealth*. Junu keeje, or keejlye, *pray collection make*, fi,uli moorukkub umri tuuzemee, fa'il moozmir, *a compound verb in the respectful imperative, whose nominative is concealed*. Jo, if, hurfi shurt, *a conjunction*. Fuoj, *the army*, fa'il, *num*. Nu ruhager, *should not remain*, fi,uli moostuqbul

moowunnusi ghaibi wahid, munfee, * *a negative verb, in the third person singular feminine of the future.* To koochh, *then any.* Nudqah, *injury, ism, noun.* Nuheen, *not, but the auxiliary* hue, *is, seems either expressed in, or understood to, this negative.* Kyoon ke, *because, hurfi tuuleel, an efficient particle.* Jub, *when, zurfi zumaabura, e shurt, an adverb of time used conditionally.* zurroor, *necessary, şifut, an adjective.* Hogee, *will be, but here with zurroor, fiuli moostuqbali moorukkub wahidi moowunnus, hurfi juza moocquddur, a compound verb in the future feminine singular, to which the inferential subjunctive particle is understood.* This verb hona, is generally termed rabiti zumanee, *a temporal conjunction, as what we consider substantive verbs are often called ruwabiti connectors, or joiners, from the root, rubti construction, &c.* Jo, *if.* Merec bat, *my observation, ismi jinsi moowunnus moozaf o*

* The Oriental mode of terming a verb munfee, *negative*, because connected with nufec, a *negative*, has no advantage that I can perceive; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.

moozaf iluehi, *an appellative fem. noun, connected with meree in the possessive state.* Ka, *of, 's,* ħarfi muḡnuwee moofrid ṽlamut ḡaluti iḡafuti ḡhuer mootuṣurruḡ kee, *a simple postposition, and the uninflected sign of the genitive case, agreeing with ḡḡhurosa.* Ap, *you, (yourself, your worship,)* ḡumeeri mooshturuk tuḡzeemee, *the common respectful pronoun;* but here equivalent to ḡumeeri moḡḡḡḡḡḡ, *the second personal.* Ko, *to,* ħarfi muḡnuwee moofrid o ṽlamut ḡaluti muḡool kee, *a simple postposition and the sign of the accusative or dative.* ḡḡhurosa, *confidence,* ismi moozaf faḡil, *a noun in the nom. connected with bat.* Nuho, *may not be,* fiḡuli moozarḡ munḡee waḡidi ḡḡḡḡḡ, *a negative verb aorist third person singular, contracted from nu-howe, like ho, hḡe, as detailed in the Verbal Table.* To, *then.* oo. 7, ḡumeeri ḡḡḡḡḡḡ waḡid mootuṣurruḡ moozaf iluehi, *the third uninflected personal singular, forming the genitive case with—Kee, of, 's, as before.* but here tu-neḡḡ meḡ, *in the feminine.* Vih, *this,* ismi isharruḡ qureeb ḡaluti faḡil waḡid meḡ, *the proximate demonstrative in the nominative singular.**

* In Hindoostanee, every sign to which the genitive signs, ka; ke, kee; ra, re, ree; na, ne, nce, are affixed, is termed moozaf iluehi, and it

Duleel, *proof*, ismi wahid moowannusi sumaq, moosharun iluehi moozaf, *an arbitrary fem. noun*, connected with both the remote and proximate demonstrative, though in Arabic şifuti mooshubbuh, *a species of adjective*. Hue, is, rabiti zumanee, *the temporal conjunctive particle*, which is not considered by the natives as a verb. Ki, *that*, kafi buyaniyu, *the descriptive ki*, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, a, ħurfi tunkeer, *indefinite article*. Burtun, *a vessel*, ismi jins muħdood, zurf, *an appellative limited noun of reception*. Men, *in*. Thora, *a little*, şifuti moofrid

may either precede or follow the moozaf or governing noun; in the Persian, on the contrary, the moozaf must always precede the moozaf iluehi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, yih, is here also termed moosharun iluehi, by the reciprocal effect which the Orientalists denote; by such words as fa'il, mufool; şifit, moşon; izafut, moozaf; utf, muuttoof; nida, moonada, &c.

1, a simple adjective in the masculine singular. Shuhd, *honey*; ismi jina, *mussof, musool, an appellative qualified noun in the*

Rukhwadeeje, pray cause to place, umari haziri mcorakkub tuuzeemee moofu, *under bilghuer, zameer ap cos men fa.il, a compound causal verb in the respectful imperative second person, having the pronoun ap as the nominat.* noticed under keeje. Ubhee, *just now,* gurfu sumani takeedee, *an emphatic adverb of time,* compounded of ub, *now,* and hee, *just, every, the.* This particle hee, ee, in the plural heen, een, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition e, ep, in moojhee ko diya, *he gave to me indeed, to my very self;* conheen ko diya, *he gave to their selves, to these very men.* Huzaron, *thousands,* ismi udud jumy tuseefee burae haluti fa.il, *a numeral used in the inflexion for the nominative plural, on principles already detailed.* Mukhiyan, *flies,* ismi moowunnus haluti fa.il jumy men, *a feminine noun in the nominative plural.* Gird, *round,* gurfu muunuwee mcorakkub, ya gurfu mukani ghuer muhdood, *moozaf, a compound postposition, or unlimited sense of place, connected with—coske, it, ismi isharat buered*

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moosuturuf haluti izafut men, *the remote demonstrative inflected genitive*, governed by gird, transposed, like many others, from the ordinary construction, oske gird. A, *having come*, fiqli mustooof, a verb used as a conjunction. An is often met with for a by assuming n, either burae tuhsent-tahffooz, *the euphony of speech*, in this part of the verb ana, *to come*, or to prevent its being mistaken for the imperative or root of the verb, as stated in 81. Jumu, *collected*, şifut, *an adjective*, or rather a participial word, forming here a compound neuter verb with hona. The learner ought on this occasion and many others to recollect, that Oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a Moonshee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongeen, *will be*, fiqli istiqbali ghaib jamu, moowunnus, *a verb in the third person plural feminine future tense*. The nasal n of such plurals as have another n, is commonly lost in the kusfuti istiumal or hurry of practice; whence hongee for hongeen, or hongiyān, and jatee huen or jateen, or jatiyan huen. Joheen, *the instant*, zurfi zumani takeedee, *the em-*

phatic adverb of time, corresponding with *wo-
been, that moment, toheen, the moment*. Shukhi,
honey, ism, moozaf iluehi. *It is in con-
cord with—Basun, a vessel*, ism, fail hura, *a mu-
fool, a noun in the nominative instead of the ac-
cusative*, governed by—Rukhwaya, *caused place*,
already explained. Had the accusative been
used, the sentence would have been *shukhi ko
basun ko rukhwaya*. Lakho *myriads*, ism,
udud kusrut ke waste, *a numeral of frequency*,
or *number*, like huzaron. Mukhiyan, *sies*. Bat
kurte *making speech*, ismi haliyu moorukub si
hal ke muṇee men, *the compound absolute case*
denoting the immediate state of a thing. No por-
tion of the verb is more useful than this, nor
less understood by us. If we suppose all such
expressions elliptical, and supply what is want-
ed by hooe kee halut men, *of state in*, the dif-
ficulty vanishes at once, and the state expressed
by the verb becomes perfectly evident without
any relation to the gender or the number of the
nominative. *I heard him* (i. e. the state of a
speaker or while) *speaking*, muṇ ne cose hoite
(hooe kee halut men) soona lut. cos cheez ko
muṇ ne girte (hooe kee halut men) dekha hue,
I saw the thing falling. These expressions must
often prove ambiguous, because we cannot po-

sitively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. *coske gird, it ground*, formerly explained, *A-liptiyan, ad-fiḷi lazimee moorukkub mazee mootluqi jumy moowunnus*, *a compound neuter verb in the indefinite feminine perfect, third person plural*, to which *mukhiyan* is the nominative. Most, if not the whole, of such compounds may be analysed by considering the first portion as the *mazee muṭtoofu*, *pluperf. participle*, thus—*A, an, akur, ankur, anke, &c. having come, liptiyan, they clung*, but as this is of little moment to the mere beginner, it requires no further elucidation at present. *Tub, then, zurfi zumani ghuer muḥdood juza, shurt muḥzoof*, *an unlimited adverb of time, correlative to a relative adverb here omitted. cosne, he, zumeeri ghaḥibi waḥid mootuṣurruf ḥaluti faḥil men muḥi mazee mootuḥde ke faḥil ka ḥurf*, *the personal pronoun's third person singular inflexion, used for the nominative case along with the transitive perfect particle*, or expletive *ne* before discussed. *Kuha, said, fiḷi mazee mootluq ghaḥibi waḥid*, *a transitive verb in the indefinite third person singular*, requiring *cosne* for *wooh*, and

the whole sentence as its accusative. *Ki, that* *hurfi buyan*, and generally precedes such accusative sentences to *kuha*, which, by *hat* being understood, may become *kuhee*, though the nominative be masculine. *Delho h. told, uari hazir jumy, the imperative in the second person plural. huzrut, your worship, ism moonada, a noun in the vocative, like khodawald. Jo, who, ismi muosool, the relative. Fidoos ne, servant, ismi munsoob fa'il, a derivative noun as a nominative with ne, like wuzeer ne. urz, representation, ism, a noun. Kiya tha, made, (made had, make did,) fi'li mazee mootu'uddee bu'eed wahidi gha'ib, a transitive verb in the third person singular of the pluperfect, but here, as very often happens in the Hindoostanee, equivalent to the perfect only. Had not urz here been considered a component part of the verb, and jo u'hwai, the statement, its accusative, kee thee, would have been preferred, for reasons already assigned. So, the same, ju'ali muosool, the correlative particle after the relative. Ap ne dekha, your honour saw, formerly analysed. Phir, then, hurfi utf, a conjunction. Meer bukhshee ne kuha, your merce urz, the general observed, if my representation, and illa-*

trated before.* Sono, *you would hear*, fi, *phimozary mookhatub jumy, the acrist in the second*

* Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt hum, *we*, for muen, *I*; and humara, *our*, for mera, *my*, on all occasions; nor can we relinquish this bad habit, without running the risk of voluntary degradation, among a race of men, who lose no opportunity of taking that trouble out of our hands, wherever they possess art or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be affected in the humble garb of muen, *I*, mera, *my*, as it might be when contrasted with his servant's consequential hum, *we*, humara, *our*. They occasionally carry their insolence so far

person plural, which, except in the second person singular, is exactly the imperative, as exhibited in 61 and the Table. *Tu, thou*, *ana, I*, *the hurfi shurt ugur, the inferential particle to the conditional if*. *Fuoj, army*, *isim, Radha*, *ye, pray keep*. *Jo, which*. *Wast, time*, *zumani ghuer muhdood, an unlimited span of*

even, as to salute their masters with *too, thou*; and *tera, thy*, which is very seldom proper, except in some precative sentences that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like *hum ko muqloom hue, it is known to us*, *we know*; *us ko shuoq hue, a desire is to him*, *he has a desire*. *Milna, to meet, accrue*; *hona, to be*; *lagna, to seem*; *ana, to come*; with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

adverb of time. Pur, *in, on,* ħurfi muḡnuwee moofrid, *a simple postposition.* Kam, *use,* ism. Awe, *may come,* fiḡli moozaru ghaḡibi waḡid, *aorist third person singular,* the nominative being fuḡj, and the relative jo, which may nevertheless be tæ utf conjunction *that.* Kam-ana, in fact, is a species of inverse compound verb, a form of great use to express *to avail, benefit, &c.* cos wuqt, *then, or that time,* ismi isharu, e buḡed mo-tuḡurruf muḡ wuqt jis pur, men, ko, wughuere moḡquddur huen, *the inflected remote demonstrative with wuqt, to which men, ko, &c. are understood.* This, in fact, is the cause of wuol, &c. being inflected to cos, is, kis, when joined with wuqt, ṡuruh, juguh, &c. page 106. Mal, *treasure,* ism, faḡil, *a noun, nominative.* Hurgiz, *ever,* ħurfi nufee takeed, *the emphatic negative particle,* which has always nu expressed or understood. Koochḡ, *any.* Faḡidu advantage, ḡmi nukiru, *an indefinite noun.* Nu kurega, *it will make,* fiḡli moḡstuḡbuli munfee waḡidi ḡib, *the negative future in the third person*
 2r. Ugur ap ko, *if to you.* Yuḡeen, ismi ḡifuti moḡshubbuh, *a concrete noun,* perly an *adjective,* in this place. Nu ho ḡay ko, *not may be, then my observa-*
 ṡiḡan, *trial,* ism, *a noun.* Kurleeje,

ek handee men shuhd rat, *make, a vessel in, i*
ney night. Ko, at, yuhan ul-jurfi zurf za-
 man, *here the sign of a noun of place.* ismi isharu, e qureeb mootusuri *the great*
demonstrative pronoun inflecte yih, *plur.*
 (in) zurfi mukani ghuer muhc *in unlin*
adverbial noun of place. We again notice
 that men, in, is understood, and inflects yih to
 is, and juguh to jugih, by a rule in the grammar,
 stated in page 162, &c. Rukwadeeje, *cause*
place. Jo mukhiyan cospur a-lugen to weree bat
 jhooth, uor jo nuheen to such hue, *if flies it on*
a-light, then my remark a falsehood is, and if not,
then truth is. It would be a mere repetition to
 elucidate this farther, but the learner may pro-
 fit by observing the partial coincidence here
 between the compounds, *a-light* from *light*, and
a-lugna, from *lugna*; because this may lead him
 to reflect beneficially on this mode of composi-
 tion in his own and other languages, however
 much its nature and existence may escape or-
 dinary observers, or be obscured by the corrup-
 tions of long usage. To *arise, awake, alight,*
befal, become, mistake, and a hundred more, so
 nearly resemble ho-ana, jag-cothna, cotar-purna,
 a-purna, ho-jana, that no one can fail to disco-
 ver the analogy here, or be at a loss

for it in many tongues. *coske, his, (he's) ismi* 'isharu,e bu,eed mu,i hurfi muṇuwēe moofrid mootuṣurruf ṽlamut izafuti moozukkur kee, *a revoite demonstrative along with a simple postposition, the inflected sign of the masculine genitive, agreeing with—Kuhne, speaking, muṣduri mootuṣurruf, the inflected infinitive or gerund, governed by—ṽur, according to, &c.* As all infinitives, and most participles, are likewise nouns which fall under the first declension, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in *a* by that rule. Rat ko shuhd ka basup, *night at honey's vessel.* Jo, za,iḍ bura,e tuzeeni kulam, *an expletive by way of ornament to the sentence.* Rukḥwaya, *caused place.* To, za,iḍ bura,e tuzeeni kulam, as before. Ek mukḥee bḥee nu a,ee, *one fly even not came.* All plain enough, except bḥee, *even, ṽṭf bura,e takeed, an emphatic conjunction.* Khoolaṣu iska yih hue jub, *the result it of this is when,* nothing can be easier to an English scholar. Upnee fuoj upne qubḗe se gu,ee, *one's army one's power from hath departed.* In this sentence, as in many others, the *zumeeri mooshtuuk*, or common pronoun ap, upna; assumes the power of *one, any person,* and in that point of view is a most useful word,

though it certainly may also mean, here and elsewhere, *your, my, &c.* Phir, *then*, hurfi tuq- qeeb waste juza ke, *a conjunction, connected with the inferential to hereafter.* Rozi, *day*, ismi zurf zaman muozoof, * *a noun of time, qualified by—Siyah, dark, şifut, an adjective.* Men mal bhee khurch keejiyega to mooyussur wuesee nu hogee, *in, treasure even expenditure one should make, still procurable such not will be.* As fuoj is feminine, these words wuesee, &c. follow in that gender. Keejiye, keeje, keejiyo, keejo, keejega, keejiyega, a precative imperative, conditional, reflective, or impersonal form of the Hindoostanee verb, not easily explained. The natives term it umri istuqbalee or khoozooee, *the imperative future or precative*; but whether this is compounded of the verb jana *to go, be*, or jee *life, sir*, with a vocative particle, may yet be ful-

* In the Hindoostanee, the muozoof, as in the Persian, naturally follows the şifut, but this order can be reversed in the former, without any effect on the adjective or noun; whereas, in the latter, an izafut is requisite as in rozi-siyah, the present example, and in nek murd, or murdi nek, *a good man, a man good*; gora lurka, or lurka gora, *a fair boy, a boy fair.*

ly considered in some other Work ; it is however certain, that *ap*, *self*, *your worship*, *one*, (the French *on*) in the third person, either expressed or understood, seems its only proper nominative in such expressions. Mueṇ rah pur chula jata tha, uor ek a ek jee meṇ aya ki (ap) oṣke yuhaṇ jaiye, *I was going along the road, when suddenly it occurred to me that (myself) should go to his house.* This last may also be rendered, ki mueṇ oṣke yuhaṇ ja,ooṇ, which so far proves the nature and extent of this subjunctive form.

The learner should now collect the whole of the foregoing words of the exercise as a rigid literal translation, thus :

“ A king—own minister and generalissimo of deliberately asked, treasure and army, of collection making in my judgment any use not makes, if treasure collection would I make, then army not remains, if army I would keep then riches not remains ;” finishing it exactly as I have begun.

He may afterwards try his hand at an idiomatical English version in this way :

“A certain king had occasion to consult his prime minister and commander in chief. He observed, that his judgment was embarrassed with the alternative of filling the treasury or collecting an army : for, said the monarch, if I amass treasure, my forces are disbanded; should I raise an army, I must part with my money.” In these momentous times the discussion may both amuse and instruct the scholar, who will, I think, join issue with the old warrior, “ That in days of calamity and darkness an army cannot always be had for either love or money.”

IX.

The eye, nose, ear, and tongue, one day began to quarrel among themselves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short, every one said a great deal in his own behalf, when the tongue made this observation : What you mention my friends may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore be-

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hoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting itself, my forward scholar! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where, and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire through time, and from the natives themselves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

Ankḥ, nak, kan, uor zoḃan, ek roz luge jḥu-
gurne apus meṇ, ek ek kuhta ki wooh ṭḥa ziyadu
faḥḍumund insan ko doosre se—ankḥ bolee,
ḥina mere diṇ o rat hote dono burabur. Bare
ḥur ek ne kuha buḥoot koochḥ ooske upne ḥuqq
meṇ, jub zuban ne kiya yih kulam. Jo toom
kuḥte ho yaro howe sub buḥoot rast, pur ul-
buttu toomhon meṇ ko,ee nu ho suke na waqif

is bat se. Ki merē qōdrut ukelee jooda kur-
tee insan hūewan se, isliye chahiye ki muen ho
utēez toom sub se, beech khūyal uqlmundoṇ ke.
Haṇ kan pokara, ap sochke, mere honhar sha-
gird! buḍ tuḷeem ke jo toom ne soonee mōjḥ
se, toomhara costad hokur.

It will not prove a very easy task to produce a version more true to the original than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus :

Ankh, kan, nak, uor zuban, ek roz apus men jhugurne luge, hur ek inñ men se kuh ruha tha ki muen admee ke waste sub se ziyadu moofeed hoon. Puhle ankñ bolee ki moññ bughuer doonya men rat din burabur ruhta, siwa e tareekke ke, rooe zumeen pur koochñ nu nuzur ata, ghuruz hur ek ne upne upne huqq men buhoot koochñ burace kee. Is men zuban ne yih bat kuhee, yaro jo toom kuhte ho so ho sukta hue, lekin jo muen kuhtee hoon, cose toom men se koee inkar nukur sukega, dekho shif meree goyace se insan uor huewan men intiyaz hotee hue, is liye chahiye ki muen aqilon ke nuzdeek sub se ziyadu uzeez ruhoon. Kan phir soon kur bol ootha, hañ shagirdi rusheed! yih bat such hue, pur buud meree tuuleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without an idiomatical translation, as a task, or trial of skill, for the scholar, when farther advanced in his own and this language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the

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Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the Poetical Exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or Court dialect of the Hindoostanee, because, if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the East, in an English dress, if we mean to express rather what the Poet would have written, as a European author, than what he has done as an Orientalist.

X.

Do juwan the, ek ka nam Istiqlal Mootu-
hummil tha, doosre ka Gheordor Aram-tuub,
onhon ne bahum milkur moolki nadaney ko
chhota, uor qusri surfurazee kee tulash men
kishwari ilm kee rah lee. Chundar door nu

burhe the, ki kahi pusund ke puhonche, cos
 pur se upnee munzili maqsood ko kale karon
 dekha. Tub wuhan se cotre uor age burhkur
 jo nigah kee to ek doraha nuzur pura, dekhte
 hee hueran hooe, donon ne duryaft kiya ki hur
 ek rustu isee muqam se surfurazee ke qusr ko
 jate hee, is waste ke wuhan do nishan the, ek
 pur khutti julee se saf yih likha tha, ki yih kam
 kee rah hue, uor doosre pur a see khutti se, nam
 kee rah, lekin yih rustu ugurchi pechdar tha,
 pur chuora saf sothra. Buhoot se na-azmo-
 dukar cos pur chulte the, uor coske donon ku-
 naron pur goolab phoola hooa buhar de ruha
 tha, uor bure bure durukht sayedar nihayut
 phuele hooe, aftar kee kuree dhoop se conko
 buchate the. Ghuruz onhen boolbolon ke
 chuhchuh uor loliyon ke khosh ilhaniyan
 cos rahi door duraz ko yon tue kurwatee theen
 jo suqobut sufur kee motluq muqloom nu ho-
 tee thee, uor ruste ke hur ek mor pur ek ek sa-
 qee turruhdar khoshwuzu imrut ka piyalu hath
 men liye hooe, uiyash rahiyan kee mihmanee
 ke waste nuzur ata tha. We uish o ushrut ke
 khuene ki ja bu ja mauund meenaron ke khure
 the, musafir jo con men buethe ya sote the con-
 kee khidmut men ek ek chuonree burdar muk-
 hee jhulne ko hazir tha, is men rah ke mowuk-

kilon ne Ghosoor ko isharu kiya uor turgheeb
 dee, ki a'o humare peechhe peechhe chulo, con-
 ke kuhne ke bumoojib betu, ummool chula uor
 Istiqlal se kuha, toom humaree moowafuqut,
 kuro, soonte hee is juwan ne osse kuha ki su-
 furi asa, ish toomhen moobaruk ho. Ghuruz Is-
 tiqlal kam kee rah ko uql uor tumeez kee door-
 been se bukhoobee dekhne luga, akhir duryaft
 kiya ugurchi yih rah behur kee sunglakh con-
 chee neechee hue, pur saedhee uor qureeb to
 hue, uor is juwan ke waste isse bhee uchhee ek
 bat bun a, ee ki aftabi rastee kee kirm se higarut
 uor tu, uss cob kee ghuta jo mooddut se chha ru-
 hee thee, so woheen phutne lugee uor oskee
 roshnee se ja bu ja ruste men kitne mewe uor
 khoshue ungoori muash uor insaf ke joooljho
 hoo, e durukhton men paton ke ojhul lutke hoo, e
 the nuzur a, e, ulawu is ke con durukhton
 juron ke puthron se ku, ee ek chashme diyanut-
 daree uor khod mookhtaree ke josh marte
 dekhe, yih sub koochh dhyan kar Istiqlal ne
 upnee hee sulah pur himmut bandh kam kee rah
 ko turjeeh dee. Yih bat such hue ki oske ka-
 non ne nughmu o surod kee awaz se koochh
 loof nu ootaya, uor oskee ankhone ko aulhan
 ke julwue rungarung se chukachuondh na in-
 gee, pur sufur men zad rahi moowawec wu-

han ke puhconchne tuk ku mnu hooa, lekin mu-
hulli surfurazee men dakhil hoke jo phirkur ni-
gah kee, to upne humsufur ko usnae rah men
dekha, uor quzakar wosh os wuqt rustu chhor-
ke kisee bostani rungeen men ek khoosh rung
gooldoom ke peechhe be tuhasha duor ruha tha.
Akhir is juwan ko oskee numood uor turu-
daree kee kushish ne yuhan tuk nach nuchwa-
ya uor do dila kiya, ki duorte duorte narusaee
o ghustut ke ghar men gira, uor woheen os
ghar ka moonh bund ho gaya. Istiqlal yih
majurae huebut ufza qusri surfurazee kee bu-
lundee se dekhi kur, upnee tudbeer kee khoobee
o muzbootee pur bagh bagh hooa uor afreen
kee, phir upne dilmen kuha, kya khoob hooa
ki muen ne kam kee rah lee bur khilaf Ghooroq
ke, uor bud sulahon ke bur uks umul kurke bur
wuqt munzili moorad ko puhconcha.

Two youths were, one's name Perseverance
Patient was, the other's Pride Lazy, they toge-
ther associating country of ignorance left and
palace of promotion's search in Province of
Science's road took. Very far not advanced
had when Hill of Selection at arrived, it on
from, own stage's end black miles at descried
Then thence descended and forwards marching

when observation made, then a cross road sight came, seeing on, perplexed became, both conception made that each way this very place from, exaltation's palace to leading is, because that there two posts were, one upon writing conspicuous in plain this written was, that this useful road is and other upon the same writing in, famous way, yet this road though winding was still broad, clean, pleasant was—many novices it upon going were and its both sides upon, the rose blooming its charms to give remain did, and great great trees umbrageous much spread sun's beams fierce rays from them saving were. In short, them the nightingales warbling and damsels' melodious notes, the road long thus beguiling were, that toil journey's at all felt not was and way's every one turn at, individual individual cup-bearer comely well bred, nectar's cup hand in holding, jovial way-farers of entertainment for, sight coming was. The delight and pleasures tents that here and there like minarets standing were, travellers who them in seated or sleeping were, their service for one one fan-holder flies driving away for ready was, this on, the highways Genii, Pride to sign made and temptation gave, thus come in after after along, their

to according thoughtless went and Perseverance to said, you us like do, hearing just, this youth him to said, well path of ease you to welcome be. In fine Perseverance useful way reason and discrimination's spy-glass with well examine to began, lastly perception made, ~~although this~~ path rugged, stony up down is, nevertheless straight and short is, and this lad's sake for, him to also auspicious one circumstance happened, that sun of truth's rays' from, contempt and prejudice's lowering clouds, that long since overcasting were, the same that instant break to began and its light from here and there road on, how many fruits and clusters of the grapes of ordinary life and justice, which entangled trees on, leaves of covering under, hanging were, sight came, besides this; those trees' roots of rocks from, many a fountain honesty and self guidance of bubbling up saw, this all something reflection making, Perseverance own very counsel on resolution assuming, useful road to preference gave. This matter truth is, that his ears melody and songs from any delight not obtained, and his eyes to there of splendour, variegated from, dazzling not came, but journey in *viaticum* comfortable, there of arriving till wanting not was,

and place of promotion in entered having, when turning look gave, then own fellow traveller half-way espied, and as fate would have it, he that time road having left, some garden flowery in a beautiful goldfinch after, without reflection to run continue did. At last this led its appearance and beauty's attractively new to dance led and distracted made, that running running incapacity and neglect's abyss in fell and instantly the pit's mouth shut became. Perseverance this calamity terrour exciting palace of promotion's height from seen having, own determination goodness and firmness at rejoiced was and praise made, then own mind in said, how good was that I useful road in opposition Pride to, and bad advisers to contrary acted having, in time end of wishes to have arrived.

This will prove one more opportunity for the learner to display his prowess as an English composer, somewhat in the style of the celebrated Vision of Mirza, though the allusions here can forcibly strike those minds only, who seriously observed the preposterous policy, in the College of Fort William, of allowing the students, for some years after its first establish-

EXERCISES.

ment, to study any Oriental language they pleased. The consequence naturally was, that the idle and gay flocked to the Persian class, and deserted all the rest. Many expulsions became from time to time necessary, and terminated in an order, still in force, that every student should commence with the Hindoostanee at least, without which, from its great difficulty in the pronunciation alone, it would have been almost entirely deserted,

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the Oriental writers, for that correct taste and sound judgment, which are so conspicuous on comparison in the classics of the West. Among many other instances of bad taste, the most prominent in my estimation is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of

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the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact, to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description, that I have yet seen, might be very good Arabic or Persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of Oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men, who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition which announces its birth. Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion, at least, it may commonly be asserted

with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents.' To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years; and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the Rulers of British India, and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient, and useful mass of the people in our East Indian Empire. At all events, it cannot be disputed, that our Magistrates ought to be as well qualified to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Moosulman of any rank or description whatever. In spite of the clamour which *thè soi disant* FAITHFUL, and their abettors at home or abroad, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As nothing can facilitate this

more than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first Fable in Dodsley's excellent Collection, as a specimen of all the rest, which have lately been published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those Moosulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hindoostanee words that may be safely introduced into the broad, conciliating, unaffected style, which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those Mooslims also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When Moosulmans treat of abstruse

and scientific subjects, they must lean to Arabic, as the Hindoos *cæteris paribus* will do to the Sanskrit; but in the ordinary concerns of life, and in the judicial, military, commercial, and revenue departments, such necessity and predilection are less frequent, except where local dialects or circumstances impose a preference, to the partial exclusion of some, or all the rest.

XI.

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him : he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping; and by the assistance of the Shechemites, made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner :

Hearken unto me, ye men of Shechem, so may God hearken unto you. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them: and they said to the Olive-tree, Reign thou over us. But the Olive-tree said unto them, ~~Shall~~ I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said unto the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, Shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, Shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, ~~I will~~ I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey

me not, out of the bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Israeel humeshu khoda kee badshahut men koorkoraya burburaya kurte the, is waste ki manund uor quomon kee con men badshah nu tha. Akhir Juedoon ki conka himayutee tha os se kuha ki too badshahut kur, hum ne teree poosht dur poosht kee sultunut qubool kee, osne juwan-murdee se upnee numana, bulki con logon ko jutaya ki badshah toomhara khoda hue. Jub wooh murguya, Ubee mulik, ki oska beta hurum se tha, osne Jotham chhoot, Juedoon ke jo uor suttur bete the, con ko mardala uor Shuekhmiyon kee mudud se badshah hooa. Tub Jotham ne, con-kee himaqt ke jutane ko uor is bat ke sabit kurne ko, ki jo bharee bhurkhum hote huen conko ukhur huokha kum hota hue, bur uks os-ke kumeenon ko raj ke khwahish buhoot hotee hue, ki is men zoolm uor ghoroor buhoot aa keeje, kuha is tuor se ki scono ue Shuekhmiyo meree bat ki khoda toomharee bhee sonega. Ek wuqt durukhton ne bhee upnee be purwar ee uor buraburee kee halut se, ki jis pur khoda ne con ko rukha tha, bezar hokur, apus men ek

badshah phutane ke liye mushwarat kee, uor
 aetoon se kuha, humara too badshah ho. cos
 ne kuha ki muen upnee chiknaee kee khoobee
 ki jis se khoda uor khilqut khoosh huen cose
 chhor kur hakimee ke boj se nakhooshee cotha-
 oonga uor rookhon pur hookoomut kuroonga?
 Bayd coske unjeer se kuha ki too humaree sur-
 daree qubool kur. cosne bhee juwab diya ki
 muen hookoomut kee kurwahut ke liye upne
 ach-chhe phulon kee mithas chhoroonga, uor
 durukhton ka surdar bunoonga? Phir gachhon
 ne ungoor se kuha ki too sahibee qubool kur.
 Wroh bola ki muen upnee shurab kee luzzut,
 ki jis se ullah uor coske bunde khoosh huen, tu-
 joonga, uor peron kee badshahee ke waste dookh
 durd riyasut ka suhoonga? hum upnee upnee
 qismut pur razee huen, jo kisse uor ko sultani-
 mut ke liye dhoondho. Tub sub brichhon ne
 mukoe se kuha ki a too humara badshah ho.
 cosne kuha ki muen ne toomharee badshahut
 qubool kee, toom sub mere saye tul chuen se
 reh, ugur moojhe manoge to punah muen ruk-
 hoonga, nuheen to mere kanton mein se ek ag-
 pada hogee, ki toom sub ko Lubnar ke surw-
 simet jula kur khak kurdegee.

It being pretty generally conceived, that there is no such thing as a Hindoostanee story without either Arabic or Persian, I now submit the following to the Public. In it there is not one word of these languages; still the Hindoostanee here preserves its character and regimen so perfectly, that I am convinced the whole will be understood by all classes of men in India, who have yet learned what Hindoostanee means.

XII.

Koee kuheen ko chithee likhta tha, ek tihaet
 os ke pas a buetha, os ke likhe ko luga dekhe,
 tuo os ne chithee men likha, jo buhootsee ba-
 ten likhnee theen so nuheen likhee guen,
 kyon ki mere kune ek niput chibilla buetha
 hue, is liye nuheen likheen. Wooh bola, upne
 bhed kee batchet jo likhnee ho so likhte
 kyon nuheen, muen to koochh toomhara likha
 hoo, a nuheen dekha, tub is ne kuha, bhula jo
 toom ne nuheen dekha, kuho to, yih kyon kur
 jana jo muen yon likha hue. Is bat se buhoot
 lujaya, ankhen neeche keen uor sir oopur na
 oothaya.

A person was writing a letter to send somewhere, when another came and sat down beside him, who began to look at the letter. He then inserted in the epistle, thus, "I had a number of circumstances to state, which have not been put down, because there is a very silly fellow sitting by me, on this account they are omitted." The other said, "Why don't you write any secrets which you intended; for my part I have not seen a syllable of your writing." On which the writer observed, "Well, if you have not seen it, pray inform me how you know that I have written so and so?" At this the other was so much abashed, that he fixed his eyes on the ground, and could not lift up his head, to look the writer in the face.

I would recommend the next story, of the man who heard badly, to the serious attention of all indolent dialogists, who will not often be in a better situation, with those they address, than the deaf man was in with his friend. In fact, to expect much good from mere dialogic knowledge, is nearly as preposterous, as to wonder why a blind man does not recover his sight by placing a pair of spectacles on his nose.

XIII.

Kisee suodagur ka ek shukhs̄ bueh̄ra ashna tha, quzakar suodagur beemar hoōa.—Bueh̄ra ooskee yadut ko chula, rah men̄ chulte hoōe yih bundish bandh̄ee, jo sahib sulamut ke peechhe puehle yih poochhoonga. Kuho sahib mizaj kuesa hue, wōh kuhega uch-ch̄ha, muen̄ kuhoonga ameen, phir poochhoonga ghiza kya khate ho, wōh kuhega dal khoosh̄ka, muen̄ kuhoonga nosh jan̄, tis pur yih suwal kuroonga, toomhara moaj̄lij kuon hue? Wōh kuhega Mirza fulan beg, muen̄ kuhoonga, khōda ooske hath̄ ko shufāe kamil bukhshe. Akhirush yihee mun̄soobu th̄uhrakur ooske ghur puhoncha, sulamcon ulck kurke nuzdeek ja bueth̄a. Luga poochh̄ne, kuho yar tubiyut kuesee hue, mureez̄ ne kuha kya poochhte ho mare tup ke murta hoon̄, soon̄tehee bola ameen, khōda uesa kure. Becharu l'emar ek to beemarec se jul̄ta hee tha, is bat uor b̄hee julaya, phir pooch̄ha, yar ghiza kya khate ho? kuha khak; bola nosh jan̄ had, yih soonkur uor b̄hee doona khufu hoōa. Phir kuha, soon̄o dost toomhara moaj̄lij kuon hue, ghos̄se men̄ to bhura hoōa tha hee bola, Mulik ool muot; kuha buh̄oot moobarik, khōda ooske hath̄ ko j̄nd shufāe bukhshe.

A certain merchant had a friend who was hard of hearing; by chance the merchant fell ill. The deaf man went to enquire after him, and, while going along the road, he made up this discourse. Then after salutation I will first ask this—"Well, Sir, how are you?" he will say, "better;" and I shall rejoin, "very good." When I inquire as to the diet he uses, he will say, "rice-pudding;" to which I shall answer, "may it do you much service." I shall afterwards put the question, "pray who is your physician?" he will of course tell me, "Dr such a one is," and I may safely add, "may God prosper his hands in the accomplishment of his work." At length having settled this plan he reached the house, and, after the usual compliments, he seated himself near the patient. "My friend," says he, "how are you?" the sick man replied, "do not you see that I am dying of a fever;" on hearing which he observed, "excellent! I hope God will keep you so." The poor patient was already pained enough with his disease, but this made him much more so. The deaf man next asked, "what is your diet my friend?" and was answered, "fiddlesticks;" "may they do you much good" the other rejoined; on hearing this he

became in fact doubly enraged. His visitor then inquired thus, "do you my good fellow, say which of the faculty attends you?" boiling with indignation, he cried, "his worship Dr Death." "I give you joy," quoth the deaf man, "and may the Lord speed his prescriptions."

The following story, translated from the Persian, will serve as a useful exercise for beginners; I have therefore given it without an English translation.

XIV.

Ek shukhṣ ne kisee durwesh ke pas jakur teen suwal kiye, ek to yih, kuhte ho ki khōda ḥazir hue mucṇ to kuhēṇ nuheṇ dekḥta hoon, jo hue to mōjhe dekḥaṇ wōh kuhaṇ hue. Doosre yih, ki admee ko tuqṣeer ke liye uzīyut kyoṇ dete hueṇ, jo kōchḥ kurta hue so khōda kūrta hue, insan ko hurgiz kōchḥ qōdrut nuheṇ, kyoṇ ki be chahe khōda ke kōce kōchḥ kur nuheṇ sukta, dur ṣoorut ugur insan ko qōdrut hotee, tuo sub kam upne waste bihtur kurta. Tēdsre yih, ki dozukh kee ag meṇ Shueṭan ko khōda kyoṇ kur julaega, kyoṇ ki khumeer ṇoska ag hue; pus ag se ag ko kya dur? Durwesh ne ek dhela mutṭee ka oṭṭha-

kur ooske sir men mara, wooh rota Qazee ke yihan chula गया. Ya huzrut! fulane Durwesh se teen suwal muen kiye, tis ka maojhe koochh juwab nu diya, bulki mathee ka ek dhama mere sir men uesa mara jo ubtuk durd kurta hue. Qazee ne Durwesh ko bolake kuha, kyoon iske, toom ne, sir men mathee ka dula mara uor iske suwal ka juwab nu diya. Durwesh ne kaha dhela hee iska juwab hue, yih kuhta hue mere sir men durd hue, wooh kuhan, kuessa hue, maojhe dekhaade, tuo muen khoda ko dekhadoon. Kyoon merree nalis huzrut ke pas kee, jo kiya khoda ne kiya, be irade khoda ke ise nuheen mara, maojhe kya taqut jo muen maroon, surisht iske khak se hue, khak se kyoon kur isko dookh puhoncha? Wooh shukhs nadim hooa, Qazee ne juwab Durwesh ka pusund kiya.

XV.

Ode from Wulee.

1.

Khoobroo khoob kam kurte huen,
Yek niguh men ghoolam kurte huen.

2.

Dekh khooba ko wuqt milne ke,
Kis uda se sulam kurte huen.

3.

Kum nigahee soon dekhte huen—wule,
Kam upna tumam kurte huen.

4.

Kholte huen jub upnee zolfan ko,
şobuh şadiq ko sham kurte huen.

5.

Kya wufadar huenge milne men,
Dil se sub ram ram kurte huen.

6.

şahibi lufz os ko kuh nu suke,
Jisko khooban kulam kurte huen.

7.

Dil lejate huen ue Wulee mera,
Gool-rookhan jub khiram kurte huen.

Paraphrase.

1.

What havock yon beauties display,
Where thousands of hearts they enslave:
One look is enough for the gay,—
And, more than enough for the brave.

2.

Behold how the fair ones draw nigh,
So graceful their motions appear;
Each step is admir'd with a sigh,
Each sigh is condens'd to a tear.

3.

Though glancing they carelessly dart,
Fell arrows of scorn from their eyes,
Those lodge in so mortal a part,
Our souls are their victims and prize.

4.

If damsels, Aurora! combine,
To spread their dark locks o'er thy car,
The curtains of Night will be thine,
Each face—a bright evening star.

5.

In loving how can they be true,
While honey distills from each tongue;
We captives bid freedom adieu,
They spare not the old—nor the young.

6.

The bard whom those maidens address,
In silence quaffs all that they say;
Nay—wisdom is forc'd to confess,
His wits have been ravish'd away.

7.

Lo! Wulee the pride of our swains,
Hath lately forsaken his lyre—
To gaze on the maids of the plains,
Whose gait fills his breast with desire.

Sonnet by the Late Nuwwab Asuf ood Duolu.

1.

Yih ushk chushmon men ub jum ruhe nu ruhe,
Hoobab war ko,ee dum ruhe ruhe nu ruhe;

2.

Too upne shewu,i juor o jufa se mut gozre,
Teree bula se mera dum ruhe ruhe nu ruhe;

3.

Qumur ko hota hue hur mah men kumal o
zuwal,

Tere bhee hoosn ka alim ruhe ruhe nu ruhe.

4.

Yiq hue rookh pur tere khoosh nooma sunum,
lekin,

Humeshu gool pur yih shubnum ruhe ruhe nu
ruhe.

5.

Yih wusf teree joda,ee ka kya likhe Asuf? *

Yih ittifaq hue bahum ruhe ruhe nu ruhe †

* What can Asuf say of thy absence,—how describe it?

† The constant reiteration of ruhe in the Hindoostanee verses, has rather a monotonous appearance than effect, when pronounced with the impressive cadence and emphasis that are here required; but how shall I transfuse the

6.

Juḥan men too mera pyara humeshu qaim
ruhe,

Lubon pur dum hue mera thum ruhe ruhe nu
ruhe.

Translation.

1.

Are lucid drops in either eye,
Love's magic gems set there?
Or do they glisten, sink and die—
Mere twinkling spheres of air.

elegance which the intervening negative nu diffuses over this portion of the original, in which similar expressions are no less beautiful than significant. Ruhe ruhe nu ruhe, transcends my powers of communication in our own language, I shall therefore either cherish the hope, that future trials will prove more fortunate, or rest contented in the interim, with comparing it to those passages, so well known in the unrivalled soliloquy of Hamlet, "To be or not to be," &c. which I fancy will fade in every version from our mother tongue.

The words literally considered will run thus: ruhe, *if it stay*; ruhe, *it will stay*; nu ruhe, *should it not remain*; nu ruhe, *it will not remain*. By phrases of this sort the great uncertainty of any circumstance is denoted.

2.

Each killing charm at once display,
Here, tyrant! strike thy dart;
Take full revenge—but near me stay,
'Tis worse than death to part.

3.

Thy rival planet if we see,
Through monthly changes run,
From waning where is beauty free,
Though radiant as the sun?

4.

True, on thy cheeks youth blooming glows.
But, oh, frail mortal hear!
Yon virgin dew which decks the rose,
Just shines—to disappear.

5.

Yet, Asuf, why the boon deplore,
That chance alone can give!
Sure, absence wounds his breast no more,
Who slighted,—hates to live.

6.

May thou, beloved! here remain
In bliss, like saints above;
Take this last breath! returned again,
To sigh—how much I love.

XVI.

An Ode from Suoda.

1.

Ghuer ke pas yih upnahee gooman hue ki nuheen,
Julwugur yar mera wurnu kuhan hue ki nuheen?

2.

Mihr hur zurre men moojh ko to nuzur ata hue,
Toom bhee took dekhiyo sahib i nuzran, hue ki
nuheen?

3.

Dil ke poorzon ko bughul men muen liye phirta
hoon,
Koochh ilaj con ka bhee ue sheesheguran hue ki
nuheen?

4.

Pas i namoos moojhe ishq ka hue ue boolbool,
Wurnu eehan kuonsa undazi fighan hue ki nu-
heen?

5.

Age shumsher toomharee ke bhula yih gurdun,
Moo se bareektur ue khoosh-kumaran hue ki
nuheen?

6.

Joom hue ooskee wufa ka ki juf kee tuqeer,
Koe to bolo yuhan moonh men zaban hue ki
nuheen?

7.

Poochha Suoda se muen ek roz ki ne, aware,
Tere ruhne ka moqiyun bhee mukan hue ki
nuheen?

8.

Yek bu yek hoke bur-ashoftu luga yih kuhne,
Koochh toojhe uql se buhra bhes miyan hue ki
nuheen?

9.

Dekha muen qusri Fureedoon ke dur oopur hue
ek shukhs,
hulqe-zun hoke pookara koee eehan hue ki
nuheen?

Freely Translated.

1.

I often wonder, whether the radiant object of
my adoration smiles upon others or not, yet
where is the spot that God is not there?

2.

Yon glorious orb to me appears in every
beam; do you also, O ye enlightened! pray be-
hold if this be really so or not.

3.

I am wandering about with the fragments of
a broken heart in my hand, say, O doctors!
if there be any balm for cementing them or
not?

4.

Songstress of the night, I also feel the mild influence of divine love; were it otherwise, what degree of noisy praise is there that my voice could not reach?

5.

Before thy falchion, this neck of mine indeed is more slender than the finest hair, is it so or not, O ye daughters of genuine devotion!

6.

Is the justice of providence to blame, or is it the fault of my wayward fate? do let some people say here, if a tongue be in their head or not.

7.

I one day asked of Sûda, O wanderer! hast thou or not any fixed residence on earth?

8.

All at once becoming enraged, he began to say, "Silly body, is there any notion of sense in thy possession or not?"

9.

I have long since with my mind, eye espied a weary wight at the palace gate even of the mighty Purcedoon, who knocking roars out—
"Is there any one here or not?"

Closely Translated.

In my foolish imagination I conceived another
possessed not
The radiant object of my love—else where is
he not?

The sun of the universe in every atom shines
to my perception;
Look, ye enlightened, for a moment—and see
if he be there or not!

3.

A broken heart, I wandering, carry within my
bosom!
Have you a cure for this, ye skill'd in art? or
have you not?

4.

O nightingale! I feel the reverence due to love;
Else what is thy cause of lamentation that I
have not!

5.

Say, is my love to blame? or my hard fate?
Tell me who can—is there a tongue to speak or
not?

6.

Before the sword divine, this little neck
Is smaller than a hair—say, angel, is it not?

7.

I one day enquired of Suoda the pilgrim—

“Hast thou a fixed dwelling-place or not?”

8.

Empassioned at the question; abrupt he answered—

“Hast thou the light of reason, friend, or not?”

9.

“Behold! at the palace-gate of the (late) monarch Fureedoon,

“A man calls aloud—is any one here or not?”

Paraphrase.

1.

What else, I oftentimes pensive ween,
Can various creeds and tenets mean,
Whence flow the ardent pray'r,
But that of Mooslim, Pagan, Jew,
Must, as the Christian's, each be true;
For God is every where.

2.

Thus in one circle we divine
The radii from its bounding line
Concentric still unite;
So from the wide extended round
Of all religions, will be found
One only Lord of light.

3.

Yon solar orb in every ray
Shines forth the glorious god of day,
Oft with refracted beam;
On shifting clouds does he retire?
Or can they quench his awful fire?
Speak, sages! do I dream?

4.

With broken heart and wounded soul,
I wandering search from pole to pole,
For balm to heal my woes;
Still not one doctor can I find,
Like death to cure my tortur'd mind,
O come and bring repose!

5.

Sweet bird of eve, thy plaintive note
Could never drown my louder throat,
If rev'rence due to love,
Did not silence my moans and sighs,
And bid me turn these streaming eyes,
To the great God above.

6.

Before whose dreadful sword, this neck
Is like the cobweb's finest wreck,
That floats upon the air;
Look, angels! tell me ay or nay,
Ye surely can the truth display,
And will the whole declare.

7.

That providence is just I own,
 Though fortune sternly on me frown;
 The fault perhaps is mine:
 Come, cherubs! teach the soothing plan
 Of calm content to wayward man,
 And let me not repine.

8.

Once I the pilgrim Suoda spied,
 And then in earnest to him cried,
 "Hast thou no fix'd retreat?"
 Enrag'd, responsive, thus he spoke,
 "Sure, silly friend, you only joke,
 "Or never heard of fate.

9.

"With reason's eye here take a glance—
 "Through time and space's vast expanse,
 " (Nor blink it with a tear)
 "At one, by Cesar's palace doors,
 "Who knocking there incessant
 "Is any body here?"

The freedom of paraphrase has led me to introduce one stanza, viz. the 2d, which is not in the *original*, to compensate for the loss of another, by condensing its 7th and 8th here, into the latter only, as the reader will easily perceive on comparing both together.

XVII.

Ghuzul, Mirza Kazim Ulee Juwan* kee.

1.

Ueyam huen̄ juwanee ke jub tuk buhar hue;
Peeree jo a,ee p̄hir to khizaṇ ashkar hue.

2.

Ghuf̄lut nuheen̄ hue khoob ghuneemut yih wuqt
jan,

Soon gos̄hi jaṇ se pund, ugar hoshiyar hue.

3.

Moōe soof̄ued lawega puegham ujul ka jub;
Tub koōch̄h̄ nu ho sukega, ub̄hee ikhtiyar hue.

4.

Gur hue tumeez furq soof̄ued o siyuh meṇ kur,
Eksaṇ nu yar gurdishi luel o nuhar hue.

5.

Tuḥṣeel kurke ilm kee, uch-ch̄he umul too kur,
alun meṇ admeē ka isee se wuqar hue.

* Juwan is the assumed poetical name termed Tukhulloṣ, which the native poets are so fond of, that very few of them omit it. It is customary to introduce the Tukhulloṣ in the last stanza of every ode, in the most appropriate and neatest manner, as in the poems now before us.

Chahe ugur uezeez ho, pueda kumal kur,
Uor be kumal chushni khula, iq men khwar hue.

7.

Namurd keene kee jo zoobaṅ kurte huenṅ duraz,
Tōhmūt, conhoṅ kee tegh o qulum ka shiṅṅ hue.

8.

Kurte huenṅ nek namee ko duni se husud ke qutl,
Hur ek-con menṅ ghattee hue uor nabukar hue.

9.

Nuosheerwan o Hatim o Roostum se ub hue kuon?
Name niko conhoṅ ka suda yadgar hue.

10.

udl o sukhawut uor shujaṅṅ kur ikhtiyar,
Ek ek kee juhaṅ menṅ bina paṅṅṅ hue.

11.

Muḥwe jumal coska ho, jisko nuheenṅ zuwal,
Dil hoosni-ariṅṅee pu tera bequrar hue.

12.

Peekur mucṅṅ ghoṅṅoor nu bud must hoojiyo,
Joz durdi sur, nu uor koochḥ coska klooṅṅar
hue.

13.

Jis ko, Juwaṅ! kisee se koodoorut nuheenṅ hue
koochḥ,
Dil coska aṅṅene kee numuṅṅ be ghoṅṅar hue.

*A verbal Version of the above.**An Ode, Mirza Kazim Ulee Juwan by.*

1.

Season is youth of when till, spring is ;
Age when arrived, then indeed autumn evident is.

2.

Inattention not is good, blessing this time reckon,
Hear thou ear of soul with counsel, if wise be.

3.

Hairs white bring will the message fate of when ;
Than any thing not be able will, now power is.

4.

If be discrimination, difference white and black
in make,
Alike not, friend ! revolution of night and day is.

5.

Acquisition made having science of, good deeds
thou perform,
World in man of, this indeed from, honour is.

6.

Wish may if dear to be, exist perfection cause.
World worthless (man) eyes of people in des-
picable is.

7.

Cowards malice of who tongue making are long,
Calumny, them of sword and pen of employ-
ment is.

8.

Making are reputation to breath with envy of
slaughter,
Every one them of assassin is and worthless is.

9.

Nuosheerwan, and Hatim and Roostum of, now
is what?

Name good their, ever memorial is.

10.

Equity and generosity and bravery make choice,
Each one of, world in, foundation firm is.

11.

Absorbed (in) glory its be, which to not decay.
Heart, beauty fading on, thy unsteady is.

12.

Drunk having the wine of pride, not intoxi-
cated be.

Besides a headach no other else its crop sickness is.

13.

Whom to, youth! something with stain, not is any,
Heart his, mirror of manner without spot is.

A Free Translation.

1.

While the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive winter's approach through the falling leaves of autumn.

2.

Oh! consider the present time as a precious blessing, which folly alone can despise; and if you be prudent, now lend an attentive ear to my admonitions.

3.

When grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.

4.

If you can discriminate light from darkness, O my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.

5.

Now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.

6.

Should you court popularity, cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind.

7.

Cowards who dart their tongues envenomed with malice, employ their dagger and pen in calumny's service.

8.

They who blast innocence with the breath of envy, are all to a man worthless assassins.

9.

Though not a vestige of Nuosheerwan, Hatim, and Roostum, now remains upon earth, still the fame of their great actions will prove eternal.

10.

Practise justice, generosity, and every noble virtue, because each of these will prove more durable than a monument of brass.

11.

As the mind loses its energies by admiring perishable beauty, do you contemplate that glory which alone is a stranger to decay.

12.

Never allow the favours of fortune to intoxicate you with pride, lest you subject yourself to its giddiness and distraction.

13.

He whose heart, O youth ! is free from every stain, has a conscience clear as the limpid stream.

Paraphrase.

1.

Fair youth is the season which mortals should prize,
As the spring of both body and mind,
Through summer and autumn, see life swiftly flies !
With old age, its cold winter, behind.

2.

Awake ! now sweet Hebe benignantly cheers,
Like Aurora, the morn with her rays !
O hear, my young friends, ere the dark night appears !
For improvement, these—these are the days.

3.

Exert every nerve while the soul is in tune,
The high summits of learning to gain ;
Should time's hoary locks bring death's warning
at noon,
Then indeed you may labour in vain.

4.

If reason or genius your bosoms yet fires,
With advantage contemplate this truth !
As daylight itself before darkness retires,
Clouds may lower on the sunshine of youth !

5.

Now quickly employ every moment you can,
Adolescence with honour to crown,
For science should ever distinguish the man
Who aspires or to rank or renown.

6.

In arts and accomplishments emulate all,
Persevere to fame's temple, in view ;
While envy and ignorance shamefully fall,
Merit's bays, there, are waving for you.

7.

The dictates of malice let cowards obey,
Armed with pencil, stiletto, or pen,
Leave slander's base weapons, which innocence
slay,
To assassins—the basest of men.

8.

True worth is a lamp, with celestial flame,
That will shine when this globe shall decay.
Though monuments sink in the dust,—a good
name
Is the dawn of eternity's day.

9.

By just and magnanimous actions the brave
Gather laurels unfading on high ;
From earth far removed, and the sting of the
grave,
In heaven,—where they never can die.

10.

See pleasure and fortune both fade like the rose,
When its dew drops of morn disappear !
But glory's immortal fresh blossoms disclose,
Like the myrtle, spring's charms through the
year.

11.

Indulge not too freely in pride nor in wine,
Those false lights of this visible gloom !
Which coxcombs and profligates borrow to shine,
As mere glow-worms in vice's dark tomb :

12.

While juvenile minds, which no passion inspires,
That an angel might blush to descry,
Reflect the pure image that virtue admires,
In the tear of mild sympathy's eye.

XVIII.

Ghuzuli Hafiz.*

1.

hijabi chihru,e jaṇ meeshuwud ghobar̄i tunum,
Kh̄oṣh aṇ dume ki uzaṇ chihru purdu bur fi-
gunum.

2.

Chooneṇ qufus nu suza,e choo mun kh̄oṣh il-
ḥan ust,
Ruwm bu goolshuni riṣwaṇ ki moṛghi aṇ
chumunum.

3.

uyaṇ nu shood ki kooja amudum kooja boodum,
Diregh o durd ki ghafil zi kari kh̄weshtunum.

4.

Chigoonu tuof koonum dur ḥureemi alumi qoos,
Ki dur surachu,e turkeeb tukhtubundi tunum.

* The intimate connection between the Hindoostanee and Persian languages, renders every apology for the appearance of the above Ode from Hafiz unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the Greek and Latin rudiments.

5.

Mura ki munzuri hoor ust muskun o mawa,
Chura bu koo'e khurabatiyañ boowud wuṭunum.

6.

Ugur zi khooni dilum booe mooshk mee,ayud,
ujub mudar ki humdurdi nafu'e khootunum.

7.

ṭirazi pueruhune zur kushum mubeen choon
shumu,
Ki soz hast nihance durooni pueruhunum.

8.

Biya o hustiye ḥafiz zi peshi oo burdar,
Ki bawcojoodi to kus nushnuwud zi mun ki
munum.

A Free Translation.

1.

The shade of this body obscures the radi-
ance of my soul, welcome that hour, when I
may tear the veil from its celestial counte-
nance.

2.

Such a cage doth not become a warbler like
me, who soars, as a bird of Paradise, to the re-
gions of bliss.

3.

I know not where I now am, nor where I formerly was ; woe is me, I have neglected my own self !

4.

How can I wing my flight round the temple of the pure empyrean, while confined within the bars of this terrestrial frame ?

5.

Why should I, who aspire to the asylum and abode of cherubs, find a mansion here among the haunts of degraded forms ?

6.

Should my heart's blood be stained with the dark hue of musk, be not surprised, for I am a fellow-sufferer with the musk-deer of Khotun.

7.

Do not contemplate the gay form of my orient robes alone, while I like a taper am consuming with the internal fires, which this breast of mine conceals.

8.

Come, my soul ! draw the curtain of delusion from the eyes of Hafiz, for while thou art, no body shall learn from him, that he can really exist without thee.

XIX.

Ghuzul Meer Ummun Looṭf kee.

1.

Hue oṭ julwue jaṇ ka gilee budun mera,
 Khooda kure ki oṛe khak ho yih tun mera.

2.

Qufus meṇ dooniya ke kya bole moojh sa kḥoosh
 ahung,
 udun meṇ chuhchuhe maroon, wooh hue chu-
 mun mera,

3.

Nu sumjha yih ki kuhaṇ tha uor ub kuhaṇ aya.
 Huzar huef ki ghafil hue fuhm o zun mera.

4.

Kuroon muen kyoon ke bhula lamukaṇ kee
 suer, ki ub
 Phunsa hue qued meṇ khakee budun kee mun
 mera.

5.

Humara ghur to hue hooron kee ankḥ kee pootlee,
 Gulee meṇ muckushon kee kyoon ki ho wu-
 tun mera.

6.

Khuta nuheen jo mere khooni dil se mooshk
 kee boṛ,
 Mile tojhe ki hue dil nafue khootun mera.

7.

Yih nuqshi jamu,e zirkush mera nuheen jon
shumu,

Ki huega purdu,e fanoos pueruhun mera.

8.

ootpa ~~too~~ hustee ko Hafiz kee ake uz ruhi Lootf,
Ki ko,ee soone nu tere samhne sookhun mera.

Paraphrase of the above.

1.

Hail, heavenly spark ! that glorious day,
When thou, releas'd from circling clay,

May soar to realms of bliss :

No longer shall this frame confine,

A soul inspir'd by love divine,—

Pure bird of Paradise !

2.

God's mystic scheme I vainly scan,

And grasp his mind infus'd in man ;

These—far transcend my song.

Thro' death's deep gloom, how wing my flight,
To that eternal source of light—

Eclips'd from me so long ?

3.

Reckless spirit ! why first roam—

To earth—from heav'n thy native home,

Where kindred angels dwell ?

How like the bounding musky deer,
 Thou still art doom'd to anguish here—
 This yearning heart can tell.*

4.

Those radiant orbs, earth's vernal bloom,
 Lose all their charms, while I consume
 With melting sighs on sighs :
 Yes, bright Intelligence ! I see,
 My SELF† cannot ascend to thee,
 Till mortal HAFIZ dies.

* The animated allusion to the musk-deer by Hafiz, in this verse, can be relished by those only who will examine the natural history of this animal. If we add to this, the coagulated contents and general structure of the musk-bag, evident upon dissection, we shall find they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

† The reader will perceive my notions of Self, both in Metaphysics and Philology, in this extract, from the Persian Grammar, by Sir W. JONES, whom in this respect I implicitly follow.

I here use *his self* and *their selves* instead of the corrupted words *himself* and *themselves* ; in which usage I am justified by the authority of

A Translation of the above Paraphrase.

1.

Ue purinde khold ke is dami khakee se riha,
Hoke corjae too cos ja tha juhan basa tera.

2.

Upnee phoolwaree qudeemee kee kure phir
deed too,
Juon se din men, tojhe wuh din moobaruk
ho,ega.

3.

Ue ki too jeeta hue ishqe ezudee ke shuoq men,
Kur sukega phir nu tojhe ko qued pinjra khak
ka.

4.

Rooh insan ke lutafut ke subub pata nuheen,
Phir milega kisturuh moojhe ko nishane kibriya.

Sidney, and of other writers in the golden age of our language; *self* seems to have been originally a noun, and was, perhaps, a synonymous word for *soul*, according to Locke's definition of it: "*Self* is that conscious thinking thing, which is sensible or conscious of pleasure and pain, capable of happiness and misery." If this observation be just, the Arabs have exactly the same idiom; for their *nufs*, *soul*, answers precisely to our *self*, as—subiycon ruma nu'zuhoo fee nuhrin, *a boy threw his self into a river*.

5.

Jo chhipa ankhoṇ se ho kis turuḥ se awe nuzur,
Dekhīye kyoṇ kur ose, upnā kuhaṇ yih mur-
tubu.

6.

Uor jo yih chahoon ki oṣka bhed koochh za-
hir kuroon,
Moonh nuheen rukhta hoṇ uesa,, upnee go-
ya,ee so kya.

7.

Muot ka muedani teeru tūe kurega kis turuḥ, ?
Uese undhiyarc se kyoṇ kur ja,ega toojh se oṛa.

8.

Is kuṣafut men jo tha too, kub phir awega nuzur,
Chushmue nooree qudeemee hue jo mooddut
se chhipa.

9.

Huen muluk humjins jis men oṣ wutun ko
chhor kur,
Bhoola bhuṭka duhr men phirta hue kyoṇ ue
bewufa.

10.

Moṣturub ahoo,e mooshkeen sa jo dookh bhur-
ta hue too,
Bun men yuhan oṣko dile khustu hue mera
janta.

11.

Jub muen juljata hoon upnee ahi atushbar se,
Ye sitare poor ziya uor baghi dooniya poor fiza :

12.

Tub niput be rootbu uor nacheez ate huen nuzur,
Yuune ub hasil nu koochh howega inse mood-
dua.

13.

U^ekhoda! tub tuk nuhogec jan kee toojh tuk
puhconch,
Jub tuluk jawe nu mur yih Hafize khakee mera.

XX.

1.

Baten kidhur gu,een we teree bholee bholiyan,
Dil leke bolta hue jo too ub ye boliyan.

2.

Hur bat hue luteefu o hur yek sookhoon hue rumz,
Hur an hue kinayu o hur dum thutholiyan.

3.

uerut ne osko bund nu kurne dee phir kubhoo,
Jakhayan jis arsee ne tere moonh pu kholiyan.

4.

Jndam i gool pu ho nu quba is muze se chak,
yon khoosh-chhubon ke tun pu mushtec
huen choliyan.

5.

Kin ne kiya khiram chumun men ki ub suba,
Latee hue boe naz se bhur bhur ke jholiyan.

6.

Saqee puhonch shitaab ki toojh bin is ubr se,
Purte nuheen tugurg burustee huen goliyan.

7.

Kya chahiye toojhe sur i ungosht pur hina,
Jis be goonuh ke khoon men chahen dooboliyan.

8.

Jyon burf hogu e huen khoonuk ub bootani hind,
Nisbut oonhon kee gurm huen kabool kee loliyan.

9.

Suoda ke dil se saf nu ruhtee thee zoofi yar,
Shane ne beech pur ke girhen oskee kholiyan.

Literal Translation.

Where are thy kind innocent expressions now,
that, having captivated my heart, thou talkest
to me thus?—All thy words are gibes, and
every sentence is raillery.

Not a moment without sarcasm, and each
breath has become a taunting joke.

Admiration hath not yet allowed the mirror
to ~~sleep~~, that opened its eyes on thy counte-
nance.

The capsule of the flower doth not burst with such charms, as when the garment of the fair gives way.

Who hath been walking in the garden, that now the zephyrs come overloaded with the perfumes of blandishment?

Come quickly, my beloved, for without thee the clouds are not discharging hail, but bullets. Why shouldst thou dye the tips of thy fingers with *hina**, while they can be dipped in the blood of victims (to thy love)?

The damsels of India have become as cold as ice, and are rivalled in affection by the maids of Kabool.

The tresses of my love were not in concord with Suoda, till the comb, interposing, unravell'd their (prejudices) contortions.

* The *ligustrum indicum*, or eastern privet, called also menhdee, and much used for staining the nails, hands, and feet, of a red colour.

Paraphrase.

1.

Was thy innocent prattle divested of art,
That formerly ravish'd my ear,
With the view of insidiously stealing this heart?
Ah! whence these harsh words I now hear?

2.

Why thus constantly poison whate'er you express,
With scoffs, gibes, and taunting unkind?
Can satirical wit on a lover's distress
Become a benevolent mind?

3.

Since the morn I beheld thee so lovely and gay,
These eyes have been strangers to sleep;
All the night for my fairest I ravingly pray,
Whole days, can do nothing but weep.

4.

Not a bud where the lily just peers do I see,
So charms its admirer above,
As the muslin receding can fascinate me,
To gaze on thy snow-balls of love.

5.

When Aurora from Phœbus comes tripping it by,
Her shape, breath ambrosial, and air,
~~Are so~~ much my dear nymph's, I distractedly cry,
Whence, whither thus easily, my fair?

6.

Though yon clouds burst with peals we have
nothing to fear,
Since the skies will relenting avert,
While such innocence, beauty, and goodness,
are near,
Each shaft but thy own from my heart.

7.

If kind nature, not art, lilies, roses, can grace,
With pencil and colours divine,
Shall paint sacrilegiously beauties deface,
Each *bloom* sees with envy in *thine*?

8.

How, ye damsels of Hind, prove more frigid
and cool,
Than hills cover'd over with snow,
As our genial warm plains, while the maids of
Kabool
With love amid icicles glow.

9.

Are those *locks* not intended to rivet thy *chain*?
Fly, Suoda, enchantment is there!
What comb hath the power to release thee
again,
From *jetty* fell *ringlets* of hair?

By way of variety, and to accommodate my juvenile military students with something more immediately in their department, I shall in this place present them with the words of command, generally adopted in the British Indian armies, and also with a few of the Articles of War, in the Hindoostanee language, as a knowledge of these will serve to introduce them to, all the rest, to be found either in those works I have already published, or in some future publication, for the particular use of East India cadets.

Preliminary and Supplementary Observations, by the late Lieutenant ROBERT WEBSTER, of the Bengal Military Service, and by the AUTHOR of these Sheets.

The following Military Terms, made use of by the natives in their own and our armies, may be of service to any young officer who is appointed to a Sipahce corps, immediately on ~~his~~ arrival in India. After becoming master of them, ~~he~~ might attend every drill, observing

carefully the expressions which the drill-serjeant makes use of in explaining the English words of command, when teaching the recruits their exercise. The whole should then be noted down, very carefully and alphabetically, in a memorandum book, the officer paying due attention to their orthography. When he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might, with his commander's leave, take charge of one, which he should exercise, morning and evening, for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. Rapidity of utterance will come of its own accord afterwards. By so doing he will get acquainted with the men, and they accustomed to his command, the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

The military scholar will do well to recollect, that many useful words must be omitted in the Vocabulary, from their having no such expressions in the Hindoostanee. In these instances, however, he must use the English word more or less corrupted, according to circumstances.

with which a little practice will soon familiarize the learner. Some few of the corruptions in question will appear in the Second Volume, which will afford no bad clue to all the rest, and those in Italics here, are commonly preferred in our armies. It cannot be expected that the natives, in every regiment of the service, will make use of all the words of command exactly as they occur in these pages, since every one will take a certain latitude in his own translation of the English. At all events, those used by the late Lieutenant Webster will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty to the perfection which it certainly merits, in every point of view, in our armies. Many of the words which are inserted in the Second Volume, are probably omitted here, and a few in the present list belong exclusively to the artillery, as I at first intended to have given, not only all their terms, but those belonging to the sea service also.

After examining the written materials that my friends had collected for the above purpose, I found such a chaos of corruptions and intermixture of tongues, as to make me relinquish

the attempt, at least for the present. I may at some future period be induced to prepare a more complete military and naval vocabulary, than I could accomplish now, especially if I be fortunate enough to receive any intermediate assistance and encouragement, to enable me to proceed in such a task, with private satisfaction and public advantage.

A.

Accoutrements, keel kanṭa, saṣ saman.

Aim, deeth, shust; (*to take*) shust-bandhna.

Advance to, samne chulna, burhna.

Ambush, daṇw, gaṇa, ghat.

Ammunition, jungee-tonṭa, baroot golee, saman
jungee.

Angle, goshu, kona.

Anvil, ghun, nihaṛee, suṇdan.

Approaches, morchu, morchal, uṛḡaṛa.

Alarm, pokar, haṅk pokar.

Armistice, wuqfu, mophkut, ṭhuhrawa.

Armour, buktur, jhool, charaṇenu.

Arms, huthiyar, ḡurbu, silah.

Arsenal, silah-khanu.

Articles of war, luskuree aṇen.

Artillery, topeṇ, top-khanu, (*man*) ḡolundaz.

Attack, hulla, dhawa, churhaṛee, humlu.

To attack, (*ie front*) moohra mana, (*the rear*,

pichhāree-marna, (*in flank*) kumār- (ya) ka
nee-marna, v. *flank*.

Axle-tree, dhooree.

Axe, tubur, tubul, koolhāree, (*pick*) guentee.

B.

Baggage, boon, gah, cheezbust, baheer.

Barrel, peepa, (*gun*) nulee.

Barrier, uṛgura, phatuk.

Base, ne, o, jur, booniyad.

Bastion, boorj.

Battery, morchu, dumdumu.

Belt, purtula, dab, duwal.

To blockade, gher-lena, nakabundee-k. mooha
siru-k. gird-k.

Blunderbuss, dhumaka, qurabeen.

Body of men, guroh, risalu, ghol, toomun.

Bomb, hooqqu, ghobate ka gola.

Bombardier, golundaz.

Breach, koombhul, boogharu, durar, phoot,
shigaf, (*practicable*) chulta boogharu.

Breast-plate, chupras.

Brigade, dustu.

Brimstone, gundhuk.

C.

Carriage, ruhroo. ruhkulu, tukht.

Camp, hura, o, hushkur-gah.

Cantonments, chhaonee.

HINDOOSTANES.

Cavalier, dumduma, v. *trooper*.

Capitulation, quol qurar.

Carabine, qurabeen, dhumakara.

Cartouch, tosda.

Cartridge, tonta, (*light*) julosec, sulamee,
(*grape*): chputra.

Casement, murhulu.

Cavalry, toork-suwar.

Centre, beech, naf, qulb.

Cessation of arms, moohlut, soolook.

Chamade, chadur-doputta-hilana*.

* *To wave* a sheet or cloth of any kind round the head repeatedly, implies that the people who do so, consider their selves in the power of the enemy, and mean to submit accordingly. This in day light answers every purpose; but the rude state of military tactics in the East, has not yet provided an adequate expedient, during hostile attacks at night. The natives would, under such circumstances, give over firing, call out uluman, uluman, or uman, uman, and probably wave a light or torch circularly in the air, to show that they had submitted, and expected mercy accordingly. In the day time, even when a man leaves the ranks and approaches the enemy unarmed, he is considered as sacred as a person among us

Chamber of a gun, *top kee koṭhes*.

Chain, *zunjeer*.

Challenge to, *luṛa, ee mangna, mooqabulu-chahna*,
(*as a sentry*) *ṭokna, rokṭok-k.*

Colours, *nishan, jhunda, bucruq.*

Commission, *cohdedaree-sunud.*

Company, *biraduree*.

Compliment, *sulam*.

Convoy, *qafilu, budruqu rusanee*.

To counter-march, *kawa deke phirna.*

Court-Martial, *lushkuree udalut.*

Cuirass, *chara, eenu, jhool*.

Cymbal, *jhanjh, munjeera*.

D.

Decamp to, *chule-jana, ooth-j. kooch-k.*

Defences, *aṛ, oṭ, urgura, bucha, o.*

Defile, *duru, naka, ghaṭ, gulee*.

Deserter, *bhugora, firaree*.

Detachment, *ghal, risalu, v. brigade, &c. tu, eenatet.*

Division, *ṭola, ṭolee, v. body.*

Discharge, *burturfee kee chitṭee, (to) nam-katna*
juwab-d.

Drum, *tumboor, tublu.*

bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army.

Drummer, *tumboor-chée*.

Duty, *baree, khidmut, kam, nuokuree, chuokee*.

E.

Embrace, *rund, top ka jhuroka*.

To Enfilade, *aga-marna, or bandhna*.

Encamp to, *deru-or mookam-k*.

Evolution, *hurkut*.

Exercise, *quwa'id*.

F.

Fascine, *jhconka, antee, lukree*.

Feather-spring, *kumanee*.

Feint, *bhoolawa, dhokha, buhanu*.

Field-piece, *top ruhkulu, top julebee*.

Flank, *bughul, kumur, kune, kanee*.

File, *pant, pura, qutar*.

File off to, *qutar qutar-or kawa de ke-chulna*.

Forlorn hope, * *ommedwar sipahiyan ka jutha, janbazan ka ghol*.

Forage, *kuhee, rusud, lubna, sedha panee*.

Form to, *bunna, bunana, pura-bandhna*.

Fort, *quluu, gurrh, gurhet*.

* Were this translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. It is in cases of this nature, where not only the skill of a linguist is

Fosse, khunduq, pueghar. v. *ditch*.

Furlough, ruza, chhooṭṭee.

G.

Gabion, tokree.

Gate, phaṭuk, durwazu.

General, surdar, bukhshee, (*in chief*) meer-bukhshee.

Gin, ṭhekee.

Glacis, pooshtu, dugram.

Grenade, ḥooqqu, (*thrower*) hooqqe-baz.

To Ground, solana.

Guard, chuokee, puhru, (*advanced*) hurawul, qurawul, ugaṛee, (*rear*) chundawul, pichhāree.

To Guard, nigahbanee-k. khubur-lena, hifazat-k.

Guide, hurkaru, duoraha, rah-bur.

Gun-carriage, urabu, v. *carriage*.

H.

Helmet, ṭop, khod.

Hide, cham, chursa.

Howitzer, urabu.

Hospital, beemar-khanu.

Hurdle, ṭhuṭhur.

requisite, but that discrimination also, which can be attained from a real knowledge of the manners and customs of the people, through their vernacular tongue alone.

I.

Infantry, puecul, piyade.

Intrench to, morchu bundee-*or* şulabut koochu-k

K.

Knapsack, jhola.

L.

Laddle, chumuch, do, ee.

Laboratory, baroot-*or* kar-khanu.

Limber, ruhroo, v. *carriage*.

Liné, pura, şuf.

M.

Magazine, mukhzun, v. *arsenal*.

Mallet, mekh-choo, mogree.

Match, jamgee, diya sula, ee.

Mine, soorung, (*to spring*) soorung-marna.

Mortar, hooqqu, pan, ghobarara.

Motion, hurkut.

Mould, sancha.

Mutiny, dunga, fusad, hungamu, fitnu.

O.

Oblique, kona kanee, tirschha.

Officer, surdar, ophde-dar, v. *general*.

Ordnance, chuo chukkee, v. *gun*.

Outpost, aspas, kee tu, eematec.

P.

Parade, quwa id-gah, v. *exercise*.

Parley, juwab suwal, (*to hear*) karye-hilana,
v. *chamade*.

Party, jutha, risalu, tu, enatee.

Pass, nikasee kee chiṭṭee, dustuk rahdaree, pur-
wanu, (*strait*) dura, ghaṭ, v. *defile*.

Patrole, ṭilawa, ṭilayu.

Park, top-khanu.

Palisade, kuṭṭhura.

Peace, mel, ṣooluḥ.

Picket, mekh, kḥoontee.

Picquet, ṭilayu, girdawuree, itaqee.

Pivot, kḥoont.

Pioneer, bel-dar.

Plan, nuqshu.

Platform, chubootru, muchan.

Port-fire, muhtabee, huṭṭ-phool, v. *match*.

Pole, phuṛ, joo, a, bum.

Priming wire, sozun, soo, a.

Priming (*powder*) runjuk, (*po:ch*, &c.) runjuk-
dan.

Q

Quadrant, costcorlab.

R

Rammer or pounder, moosul, doormoos.

Rampart, fuṣeel, kumur-koṭa, deewar.

Range (of shot, gole ka) ṭuppa, pulla, mar, choṭ.

Rear, pichḥwāra, peechḥa.

Recoil, puluṭna, huṭana.

Redoubt, morchu.

Y y

To relieve, budul-lena, budlee-kurna.

Rendezvous, uḍḍa, mujmū.

Reserve, phaltoo, oobaroo, fazil.

Retreat, puhloo-tihee, (to) huṭna.

Rocket, ban.

Roll, ismnuweesee, furd, fihrist.

S.

Sally to, khorooj-k. oobhurna.

Sand bags, baloo kee ṭhuelee.

Sash, jalputka.

Scaling ladder, kumund, v. *ladder*.

Shovel or spade, belchu, koodal, phuora.

Sight, mussa, mukhee, deed-ban.

Sling, duwalee, v. *belt*.

Sponge staff, scombha.

Squadron, ghol, dustu, jhcond.

Stockade, kumur kota, v. *palisade*.

Sword, kirch, neemchu, tulwar.

T.

Target, chand.

Tarpaulin, ghuta ṭop, mom-jamu.

Tent, deru, khuemu, tumboo, pal.

Touch-hole, runjuk-ghura, (ya) -soorakh.

Tompion, ḍuṭṭa.

Trigger, lublubee, kul.

Troop, ~~to~~ mun, risalu.

Trooper, suwar.

Trunnions, purkan.

Tumbril, peṭee.

V.

Vanguard, hurawul, agaṛee, mohṛa, v. *guard*.

U.

Uniform, sipahyanu bana

W.

Wadding, kusun, nuwalu.

War, jung, luṛa,ee.

Weapons, ḥurbu, luṭhiyar, v. *arms*.

Wing, puhloo, bughul, kanee, (*right*) muemuna,
(*left*) muesura.

Y.

Yoke, jooa, joowat, juwalee.

Order arms, bundooq ootaro.

Fix bayonets, sungeen chuṛha,o.

Shoulder arms, bundooq kandhe pur rukho.

Present arms, sulamee ka hath.

Charge bayonets, sungeen ka hath.

Make ready, ghoṛa do pa,e pur chuṛha,o.

Half-cock firelocks, ek pa,e pur ghoṛa rukho.

Present, shuṣṭ lo (ya) bundooq jhooaka,o.

Fire, chhoṛo, dagho, or maro.

Handle cartridge, ṭon,e pur hath rukho.

Open pans, phirjoola- (ya) piyalu-kholo.

Prime, runjuk pila,o.

Load, tonta bhuro.

Draw ramrod, guz nikalo.

Ram down cartridge, tonta guz se maro.

Return ramrod, guz phir do.

Seize the firelock with a firm grasp, bundooq
mooṭhiyake pukuro. .

Prime and load, runjuk pila,o, tonta bhuro.

Recover arms, kan se mar.

Dress by the right, duheene nuṣur kuro, bura-
bur hoja,o.

Dress by the left, ba,en nuṣur kuro, burabur
hoja,o..

Eyes to the right, duheene nuṣur.

Eyes to the left, ba,en nuṣur.

By the right backwards dress, duheene dekh
peeḥhe huṭke burabur hoja,o.

By the left backwards dress, ba,en dekh peeḥhe
huṭke burabur hoja,o.

By the right forwards dress, duheene dekh age
burḥke burabur hoja,o.

By the left forwards dress, ba,en dekh age burḥke
burabur hoja,o.

To the right face, duheene phiro.

To the left face, ba,en phiro.

To the right about face, duheene se adha chukkur phiro.

To the left about face, ba'en se adha chukkur phiro.

Rear ranks take open order, pichhāree kholo.

Rear ranks take close order, pichhāree milo.

Pile arms, bundooq jē,ooṛee kuro.

Ground arms, bundooq sola,o.

Stand at ease, haṭh mila,o (ya) maro.

Attention, jang se haṭh mila,o.

Keep up your heads, sir ooṭha,o.

Ordinary time, march, ṭhumbe qudum se age chulo.

Step short, eṛee angooṭhe ke pas rukh dḥeere qudum chulo.

Quick march, juldee qudum ooṭha,o.

Step out, lumba qudum rukho.

Change the step, qudum budlo.

Halt, kḥuṛe ruho.

To the right wheel, duheene kḥoont pur samne se chukkur kḥa,o.

To the left wheel, ba'en kḥoont pur samne se chukkur kḥa,o.

On your right backwards wheel, duheene kḥoont pur peeche se chukkur kḥa,o.

On your left backwards wheel, ba'en kḥoont pur peeche se chukkur maro.

The company will step back six paces, kumpunee chhu qudum peechhe hutega.

To the left or right oblique, baen ya duheene tirschha qudum chulo.

Point your toes, panw ke punje duba, o.

To wheel on the center, beench ke khownt pur chukkur marna.

Mark time, upnee juguh khure ho qudum ootha, o.

To march in file, qutar qutar chulna.

The company will advance, kumpunee age burho.

The recruits will go to ball practice every evening, hur roz sham ko niye sipahee chand marree ke waste jaenge.

There will be an inspection of arms to-morrow morning, see that they are all very clean, fujur kul kanthe kee dekha, ee hogee, dekhi ki sub uchhee turu saf ruhen.

Take care that the supernumerary arms are cleaned every day, khuburdar ki surunjam jo oobaroo (ya ufzood) hue roz roz mula jawe.

Bring me a written report of the company daily, kumpunee ka, uhwal roz roz humare pas likh laya kuro.

When were you enlisted? toom kub nuksur hooe?

Press the butt well to the shoulder, koonda
mondðhe pur uchhee turuð duba.o.

Pull the trigger strong with the middle finger,
beech kee unglee lublubee pur zor se dabo.

Tell off the company into three sections, 'kum-
punee ko teen tolee kuro.

The company will wheel in echellon of sec-
tions, pulṭun tircḥee tolee hoja, egee, or pul-
ṭun seerḥee ka kam kurega.

At what time does the battalion march to-
morrow morning? fujur kis wuqt pulṭun
kooch kuregee?

How many men are for *picquet*? aj rat ketṇe
juwan ṭilaye kee nuokuree ke waste huen?

Articles of War.

Article IV. Section 2.

Any officer, non-commissioned officer, or sol-
dier, who being present at any mutiny or sedi-
tion, does not use his utmost endeavours to
suppress the same, or coming to the knowledge
of any mutiny, or intended mutiny, does not
without delay give information thereof to his
commanding officer, shall be punished by a
court-martial with death, or otherwise, accord-
ing to the nature of his offence.

IV. 2.

Chuothee aeen doosre bab kee.

Jo koee chhota burā cphdedar ya sipahee, kī-see dunge ya fusad men hāzīr hoke, upne muqdoor bhūr cossee ko mulmet nu kure; ya kīsoo dunge ya cos ke irādē se waqīf hoke, trōnt upne surdar ko iskee khubur nu puhōonchawe, tuo suza coskee *court-martial* kee tujweez se qutl hoga, ya uor turuh kee tumbēeh upnee tuqseer ke laiq pawega.

Article V. Section 2.

Any officer or soldier who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him, (being in the execution of his office) on any pretence whatsoever, or shall disobey any lawful command of his superior officer, shall suffer death, or such other punishment as shall, according to the nature of his offence, be inflicted upon him by the sentence of a court-martial.

V. 2.

Panchweē aeen doosre lab kee.

• Koee cphdedar ya sipahee, j' upne se burē/ya qudeem/cphdedar ko mare, ya tulwar cos par

khuenche, ya khmencha chahie, ya kisoo hut-
hiyar ko othawe, ya kisee turuh ke zuburdus-
tee namood kure, *kisoo hojjut se j, ya upne se
bure / ya qudecim/ ophdedar ka ko ee wajibee
ho km nu mane tuo woch marjalaja,ega, ya uor
ko ee uesee siyasut jo os ke goonah ke moowa-
fiq hogee, so *court-martial* kee tujweez se os ko
deeja,egee.

Article IV. Section 5.

Whatsoever officer or soldier shall be convicted
of having advised or persuaded any other
officer or soldier to desert the service, shall suf-
fer such punishment as shall be inflicted upon
him by the sentence of a court-martial.

IV. 5.

Jo ko ee ophdedar, ya sipahee, kisee uor ophde-
dar, ya sipahce ko nokree se bhagne ko kuhe,
ya sikhawee, uo yih os pur shabit ho; tuo osko
uesee siyasut milegee juesee *court-martial* kee
tujweez se thuhra,ee ja,egee.

Article III. Section 10.

Every non-commissioned officer or soldier,
who shall be convicted at a court-martial of
having sold or lost, or spoiled through his ne-
glect, his horse, arms, clothes, or accoutre-

ments, shall undergo such weekly stoppages (not exceeding the half of his pay) as a court-martial shall judge sufficient for repairing the loss or damage, and shall suffer imprisonment, or such other corporal punishment as his crime shall deserve.

III. 10.

Teesree a,een duswen bab kee.

o Hur ko,ee huwaldar, ya uor ko,ee chhoṭa oph-dedar, ya sipahee, jo upne ghore, huthiyaron, kupron, ya sipahiyane surinjamon ko beche, kḥo,e, ya upnee ghustut se bigare, uor yih *court-martial* men cos pur sabit ho ; tuo uesa dand hur aṭhware coskee adhee tulub se liya ja,ega, juesa ki *court-martial* ṭhuhrawe, cos nooqsan uor kumtee ke poora kurne ko ; uor qued bḥee hoga, ya etnee mar kḥa,ega, jetnee coskee tuq-ṣeer ke la,iq ho,ege.

Article I. Section 11.

All non-commissioned officers and soldiers, who shall be found one mile from the camp, without leave in writing from the commanding officer, shall suffer such punishment as shall be inflicted upon them by the sentence of a court-martial.

ARTICLES OF WAR.

I. 11.

Puehlee a,een egarwen bab kee.

Sub ko,ee huwaldar, ya uor ko,ee chhoṭe cōhdedar, ya sipahee, jo lushkur ke moqam se adh kos pur pa,e jawen, upne surdar kee rookhsut kee chitṭhee bina; tuo con ko uesee tumbeeh milegee juesee *court-martial* kee tujweez se tuhhra,ee ja,egee.

Article II. Section 11.

No officer or soldier shall lie out of his quarters, garrison, or camp, without leave from his superior officer, upon the penalty of being punished, according to the nature of his offence, by the sentence of a court-martial.

II. 11.

Doosree a,een egarwen bab kee.

Chahiye ki ko,ee cōhdedar, ya sipahee upne surdar kee purwangee bina, kuheen bahur rat bhur nu ruhe, upne dere, qilue, ya lushkur ke moqam, ya chhuonee se, nuheen to, suza pa-wega, upnee tuqseer ke moowafiq *court-martial* kee tujweez se.

Article III. Section 11.

Every non-commissioned officer and soldier shall retire to his quarters or tent at the beat-

ing of the retreat; in default of which he shall be punished, according to the nature of his offence, by the commanding officer.

III. 11.

Teesree a een eagarwen bab kee.

Hurek huwaldar, ya uor kisoo chhotē. ophdedar o sipahree ko chahiye, ki sham kee top ya tumbor bajne pur, upne upne dere men, ya thikane pur jaruhe, nuheen to upnee tuqseer kee see suza wuhan ke surdar se pawega.

Article IV. Section 11.

No officer, non-commissioned officer, or soldier, shall fail of repairing at the time fixed, to the place of parade, of exercise, or other rendezvous appointed by his commanding officer, if not prevented by sickness, or some other evident necessity; or shall go from the said place of rendezvous, or from his guard, without leave from his commanding officer, before he shall be regularly dismissed or relieved, on the penalty of being punished according to the nature of his offence, by the sentence of a court-martial.

IV. 11.

Chauther a een eagarwen bab kee.

Hurek kee chhotā ya hup. ophdedar ya sipar

hee qooşoor kure bur wuqt puhconchne men qu-
wa'idgah pur, ya uor jugih jumū hōne kee, ki
jo surdar ne thuhraee ho, bughuer beemaree,
ya uor ko,ee zuroorut zahiree; ya cōsee jugih
se ya kisee chuokee puhre se upne surdar ke ku-
he bina, ya moowafiq dustoor upnee budlee ya
chhooṭṭee ke age oothjawe; tuo *court-martial*
kee tujweez se jusee cookee tuqseer thuhregee
wuesechee suza cos ko milegee.

Article V. Section 11.

Whatever commissioned officer shall be found
drunk on his guard, party, or other duty under
arms, shall be cashiered for it; any non-com-
missioned officer or soldier so offending, shall
suffer such corporal punishment as shall be in-
flicted by the sentence of a court-martial.

V: 11. 0

Panchween aeen eagarwen bab kee.

Jo ko,ee burā cōhdedar, upnee chuokee puhre
pur, ya tu,eenatee, ya kisoo-uor khidmat pur,
huthiyā bandhe ho, e mutwala paya jawe; tuo
in bat ko waste burturuf hoga, uo ko,ee chhota
cōhdedar, ya alpahee jo nesa goonah kure, etse
mar kha,ega jatee *court-martial* kee tujweez
meri thuhraee ja,ce

The 6th Article of the Regulations relative to Native Recruits, published in Minutes of Council of the 8th of August 1796.

Prior to enrolment, the following Articles of War shall be read and explained to him, (the recruit) viz. the 2d, 3d, 4th and 5th Articles of the 2d Section; the 1st, 3d and 4th Articles of the 5th Section; the 2d and 3d Articles of the 10th Section; and the 1st, 2d, 6th, 13th, 16th and 20th Articles of the 11th Section.—At the same time, the following Declaration is to be made to him, and the following Oath administered to him, in the front of the colours of the battalion, according to the tenets of his belief.

Chhuthween babut hookmon se io nikle the ungrezee fuoj ke ni: c sipahyon ke v. . . . August kee athween tareekh, sutrah anwe sal ungrezee.

Hur ek nu: c sipahce kee isnuweeset ke age chahiye ki cos ko sathace wo boojhaee jawen: ungrezee fuoj kee yehce a: cenen; v: yune doosree, chouthee, o panchw: c: acenen doosre bab kee; puchlee, teesree o chouthee a: cenen anchwen bab kee; doosree o teesree a: cenen

ARTICLES OF WAR.

duswen bab kee, puchlee, doosree, chhuithween; terhween, solhween, beesween, aseenen eagarwen bab kee. Tis pur bhee pulturi ke nishan ke samne chahiye ki cosko age ka shurt namu zahir kiya jawe, uor age kee qusm cose khila, ee jawe cos ke deen o dhurum ke iqtidat ke moowafiq.

Declaration.—"In time of peace, after having served three years, on making application for your discharge, through the commanding officer of your company, it will be granted to you, in two months from the date of your application, provided it will not cause the vacancies in your company to exceed ten, in which case you must remain until that objection be removed; but in time of war, you have no claim to a discharge, but must remain, and do your duty, until the necessity of retaining you in the service shall cease."

Shurt namu.—scoluh ke wuqt teen burus kee khidm kurne ke buud, nokree se juwab mangne pur, upnee company ke surdar kee muarifut, toomharee durhwaast se do muheene ke beech men toomko milega: is shurt se, ki toomharee company men dus admee se ziyadu kum nu hon; aheen to, toom ko ruhna hoga, juktak yihce

rookao jata nu ruhe; pur lura,ee ke wuqt toom-
hara koochh duuwa nuheen hue burfurfee ka,
bulki toom ko khwah mu khwah ruhna hoga,
upnee khidmut pur, jublug toom ko nokreemey
rukne kee ghauruz muoqoof nu ho.

Oath.—" I, A. B. inhabitant of village
 Pergunnah Subah son of
 do swear, that I will never forsake or
abandon my colours, that I will march where-
ever I am directed, whether within or beyond
the Company's territories; that I will impli-
citly obey all the orders of my commanders,
and in every thing behave myself as becomes
a good soldier, and faithful servant of the Com-
pany, and failing in any part of my duty as
such, I will submit to the penalties described
in the Articles of War, which have been read
to me."

३. Lushkuree qasum namu.—Muen fuk ruli-
ne wala bustee fulane ka, Purgune fulane ka,
soobu fulane ka, betafulane ka, qasum khata
hona ki muen hurgiz upne nishan ko mahre
chhorja oonga, o kooch bhar hae oonga jahan
kubeen kashtokm pa oon, o Company ke mut
bhar ho, ja bahar,

brookni tun o mun se manoonga, o, hur ek bat
men, upne tu een nibahoonga, jesi bhole sipa-
hee, uor Company ke wufadar nuokar ko phabe;
uo wuesahee hoke jo kisoo thoresee upnee khat
mut men qosoor kuroon, tuo muen quboor ki-
roonga suza, en jo likhee ho, ee huen a een, lush-
kuree men uor mere roqbaroo purhee gu een
huen.

In the passage to India, as the subsequent
Collection, however imperfect, may prove high-
ly useful to the Hindoostanee scholar, it is here
at his service, under the title of—

A Naval Vocabulary, English and Hindoostanee.

It must be well known to every person, that
in the high state of perfection to which naval
tactics have been brought among Europeans,
and the very low state in which they have al-
ways been among the natives of India, (or I
may perhaps say, Asia) we must have a great
many different articles, which they knew no-
thing of when they came into our ships at first.
The conclusion I mean to draw from this is,
that an immense number of English, Portu-

guns, and other names, are still used for many parts belonging to a ship. Many of these words even are mutilated, sometimes so much as to fender it difficult to say whether they be mere corruptions or not. As an example, though *humba* be a very different sound from *pump*, still I have little doubt of its being the latter word, only sounded ever after, according to the impression it first made on the ears of the natives; because *b* and *p* are not only congenial consonants, but the Indians are fond of affixing the final *a* to many words corrupted and adopted from other tongues. That *mumb* signifies a spring, fountain, or gush of water, in Arabic, the Compiler will allow, without in the least invalidating thereby his own conjecture. Another remark worthy of attention is, there are many parts of a ship which a British officer seldom, perhaps never, has occasion to speak of to a native of India, hence there are no Hindoostanee names used for such parts. This last intimation was necessary to prevent the Compiler from being blamed for leaving out the names of many otherwise essential parts of a ship.

He claims very little merit to himself, but cannot forbear mentioning, although unautho-

NAVAL TERMS.

rized to do this, how much he is indebted to Captain William Ramsay, of the Country Service, who was so kind as to give him verbally, not only the English part of this Vocabulary, but also the Hindoostanee, pronouncing the whole of the words exactly as he had been accustomed to hear them used in actual practice. Notwithstanding all our care, many of the names must be rather incorrect, from the impossibility of learning, with sufficient precision, any language by the ear alone; but I am confident, from the experience of Captain Ramsay, that any person, pronouncing the words as they are here spelt, cannot fail to make his hearers understand him. He, of course, must not expect this desirable consequence, until he knows the key to the orthography.

It was the intention of the Editor of the present Work, to insert it in his East Indian Guide, had the papers reached him in sufficient time for that purpose. To the friend from whom he at last received them, the British Indian naval world are indebted for the present Vocabulary, which has long been one desideratum among the many sea-faring people of all nations who frequent India. They will not only find these pages highly useful from port

to port in that country, but also when necessity forces mariners, in distant voyages, to avail themselves of the peoples services from that part of the world, no man can doubt of this small work producing the most beneficial consequences. At all events, it may serve as the foundation of something much more useful, in this hitherto neglected department of the Indian tongue. The few phrases which have been given, will be no bad specimen of the rest which are still wanted to render the Work a complete guide at sea, as well as on shore, wherever the Hindoostanee language may be concerned in the safety of vessels and their navigators.

Sir Home Popham was some years ago at the trouble of compiling a naval vocabulary for the use of the fleet under his command in the East; we cannot therefore well despise of seeing some valuable work yet published, expressly upon the subject in question. Though nobody will dispute that the language of Indian sailors is at best a medley or jargon, still any man may assert, that bad as it is, and nothing can well be worse, it is nevertheless better than no system at all. When we recollect, that all sciences must be rude and crude in their first outset,

we shall not too severely censure this Vocabulary. Besides, if the lives of people depend on prompt orders, it signifies very little how barbarous and ungrammatical the language of such instructions may be. Indeed we have a very popular lesson in our own speech, in matters of this kind, in the story of "Extinguish that nocturnal illumination aloft." "No such rope, an please your honour, in the whole top." "Douce the glim, Jack!" "Aye, aye, Sir." After these few preliminary observations, we shall leave the praise-worthy Compiler to speak for his self.

A.

Aback	Baksec.
Abaft,	Peechhil.
Able-bodied,	Bhula bhaee.
Aboard-ship,	Juhaz pur.
—— main-tack,	Bordoo burā moora.
About,	Pher, pherke, ghoomke
Aburton,	Ara.
Acorn,	Kalsur kee topee.
Adrift,	Chhoota.
Afore,	Agil.
Aft	Peechhil.
After,	Peechhil ka.

Aground,	Chheeta, laga, sookhe pur churha.
Ahead,	Agil.
A-lee,	Bordoo.
Allowance,	Resum, from <i>ration</i> .
Aloft,	oopur, dol pur.
Along-side,	Bordoo men, bhirke.
—— shore,	Kinare kinare.
—— lying,	Kurwut hoke.
Aloof,	Door, tufawut.
Amain,	Ek dum, sub milke.
Amid ships,	Beecha beech, beech men.
Ammin (for the lead)	Proom kee churbee.
Anchor,	Lungur.
—— shank,	—— kee dundee.
—— eye,	
—— ring,	
—— nut,	
—— crown,	—— kee aat
—— stock,	—— kee dundee.
—— bill,	—— kee oogut
—— sheet,	Shur lungur
—— best bower,	Bur lungur
—— small bower,	Chhota lungur.
—— kedge,	Kedge, lungur
—— stream,	Stream, lungur

Anchor, to cast,	Lungur-dalna or chhor-d.
— at,	- pur.
— comes home, } drags, }	- kusar kurta.
— is foul,	{ men bolta { purā hue.
— a-trip,	- oṭha.
— an end,	- kḥuṛa.
Anchorage,	— haree or lungur kuine kee juguh.
A-peck.	Peck.
Astern,	Pcechhil.
Ashore,	Kinare.
Athwart-house,	Samne ara purā.
Avast,	Eus. *

* In my passage home I commenced a regular vocabulary myself, and would have finished it completely, had not the requisite application and study menaced my constitution with a relapse to the very complaint in my head that drove me from India. This unpleasant sensation, during the voyage, deterred me from prosecuting the work farther than a few of the first letters, which have all been lost since, but the first, or A, above, and even it on board is capable of still greater extension, and that improvement which cannot be obtained on shore. A task of this nature may yet serve to beguile the tedium of a long passage, and furnish the nautical world with a work of great utility, something on the plan of the

Beacon,	Buota.
To Bilge,	ṭooṭna, toṛna.
To belay,	Bandhna.
Bank or shoal,	Chur, khurabu.
To break bulk,	Khan kholna.
<i>Binnacle,</i>	
—— lamps,	Sheeshee.
<i>Bitts,</i>	
—— stopper,	Bit ka boorsa.
Block,	Koopce.
—— shelve,	Koopce ka rada.
—— pin,	Koopce kee chabec.
Boat,	Muchwar.
—— long,	Bura muchwar.
—— hook,	
Boatswain, &c.	Surhung, tundel.
<i>Bobstay,</i>	
<i>Bolt,</i>	
<i>Boom,</i>	
<i>Bowline</i>	
—— cringle,	
—— dle,	Bowline ka mat.
Bow,	Agil.
Bowsprit,	Subdura.
cap,	—— ka took.
shrouds,	—— labran.
gammoning,	Bo,ee bandh.

Brace,

Brail,

Broken backed,

Break-water,

Bucket,

Bull's eye,

*Bunt,**Buntline,**Buoy,*

Stringee.

Kumree.

Pooshtu.

Baltee.

Lada.

C.

Cabin,

Cable,

——— sheet,

——— best bower,

——— stream,

——— bits,

Camboose,

Canvas,

Carpenter,

—'s mate,

Cap,

Cape,

Cargo,

Carronade,

Capstern,

bar,

Kumra.

Umar.

Sheet umar.

Bura umar.

Stream umar.

Umar k

Choold:

Seer ka
clot

Mistr

———

Took

Sees, t. k.

Bhur

Tundhooa toy.

Duor

——— ka

Capstern pall,	Duor ka <i>pall</i> .
Cat block,	<i>Cat</i> koopee.
Cat block <i>fall</i> ,	ka <i>fall</i> .
harpings,	Arvil.
head,	<i>Cat</i> .
stopper,	— ka boorsa.
————— <i>hook</i> ,	
Caulker,	Kalputce.
Caulking mallet,	————— ka moogra.
iron,	————— ka loha.
Chain board,	Mez or Mej.
————— plate,	— ka loha or putta.
Charnel,	Mej.
<i>Chissel</i> ,	
<i>Cleet</i> ,	
Clew,	Koonya.
Clewgarnet,	Stringee.
Clewline,	Stringee.
Coil, (of rope, &c.)	Sankla.
<i>Coir</i> , (di:to)	
<i>Compass</i> ,	[and <i>galley</i> .
Cooking-place or galley,	Chooldan, v. <i>camboose</i>
————— kettle,	Bura handee.
<i>Cowp</i> , (<i>for stock</i>)	Moorghee ka kapera.
Colours,	Nishan.
Creeper,	Chhotā grapline, v.
	<i>grapline</i> .

Cross-jack, Shag-seer.

Cross-trees, Koorsee.

Crow,

D.

Davit,

Deadeye, Mutam.

Deep sea lead, Buraproom, v. *hand lead*.

———— line, ————— kee russee.

Deck, Tootuk.

—— Orlop, Neeche ka tootuk.

—— Gun, Beech ka tootuk.

Dog-stopper, Agil ka boorsa.

Dolphin-striker,

Downhall, cotara.

Driver, Goosee.

———— boom, ————— boom.

Dock, Godee.

E.

Earing, Mutwur.

Ensign, Nishan, v. *colours*.

Eye-bolt,

Eye-let-hole,

F.

Fall,

Fidd,

Fish-fall,

—— hook,

Fish-pendant,	<i>Fish</i> ka mat.
Foot-brails,	Neeche ka stringee.
Fore (<i>mast</i> , &c.)	Trinkut.
Forward	Agil.
<i>Funnel</i> ,	

G.

Gaff,	Goosee purwan.
— top sail,	—— gavce.
Galley,	Choodan.
<i>Gasket</i> ,	
Glass,	Sheeshee, v. <i>log</i> , <i>half-hour glass</i> .
Grapline,	Bura <i>grapline</i> , v. <i>creeper</i> .
<i>Grapnel</i> ,	
Gun-room,	<i>Gunner</i> khanu.
<i>Gunnwale</i> ,	
<i>Guy</i> ,	

II.

Half-hour glass,	Ek ghuree kce sheeshee.
Haulya:ds,	Iinjes.
Hammer,	Martel.
Hammock,	Joolec.
—— stauncheon,	—— ka <i>stauncheon</i> .
— <i>J</i> netting,	—— kee jalee.
Hand-lead,	Hath ka or chhotā proom.
—— line,	Chhotā proom kee russee.
—— pump,	Chhotā bumba.

<i>Handpike,</i>	
Hanks,	Kura.
Hatchet,	Kralee.
Hatch-bar,	Falka ka loha.
Hatchway,	Falka.
<i>Hawser,</i>	
<i>Hawse-hole,</i>	
Heart,	Mutam.
Helm,	Sookkan, putwar.
——'s man,	Sookkane, <i>a seacunnie!</i>
Hold,	Khanu, k̄han.
<i>Hook,</i>	
<i>Horse,</i>	<i>or</i> Thana.
Hose,	Kebee.
	J.
<i>Jack,</i>	
<i>Jeer,</i>	
<i>Jib,</i>	
	K.
Keel,	Ural.
Kelson,	Falta ural.
<i>Kentledge,</i>	
Knee,	Kurva.
Knight-head,	Moot.
	L.
Landyards,	Goola.
Larboard,	Duwa.

Leasling,	Seezador.
Lee-side,	Barugee turuf.
Lift,	Muntel.
Log,	Top.
—— line,	—— kee russee.
—— reel,	—— kee churkhee.
—— glass,	—— kee sheeshee.
Lower,	Neeche.
Lower trussel trees,	Koorsee.

M.

Magazine,	Baroot khanu.
Main (as mast, &c.)	Bura. *
Mallet,	Moogra.
—— serving,	Fral ka moogra.
Man-rope,	Boordoo kee russee.
Marlin-spike,	Pasad.
Mast,	Dol.
—— top,	Kavee dol.
—— top-gallant,	Subur dol.
—— royal,	Tubur dol.
Mast-stopper,	Dol ka boorsa.
Middle-stay-sail,	Falta suvoee.
Mizen	Kulmce.

* By placing the native words for mast, sail, stay, &c. &c. after fore or mizen, in this way, many compound words may be left entirely to the reader's own ingenuity.

Mizen vangs,

Turnal.

——— peak,

Kulmice peeka.

N.

Netting,

Jalce.

O.

Oakum is called *stop*,

but mangled to

Estop.

Oar,

Hesa.

P.

Pasline,

Peak-brails,

Pulung.

Pendant,

Lumba macee.

Pirate,

Dukuct.

Pinnacle,

Pitch,

Damur.

Point,

Reef' ka soo,ee.

Port,

Khirkee.

Pump,

Bumba.

——— stauncheon,

——— ka *stauncheon*.

——— bolt,

——— ka keble.

——— brake,

——— ka lath.

——— spear,

——— ka lumba jooj.

——— box,

——— ka chhoṭa jooj.

——— leather,

——— ka chumirā.

——— tacks,

——— ka preg.

——— hook,

——— ka *hook*.

——— sounding-rod,

——— ka seekh.

Pump hose,	Bumba ka kebec.
Puttock shrouds,	Puttock labran.
—— plates,	—— ka loha.

R.

<i>Rail,</i>	
Ratline,	Eesket.
Reef-band,	
cringle,	[<i>robin.</i>
point,	Mutwur kee seekee, v.
Ridge-rope,	
Rigging,	Labran, v. <i>shrouds.</i>
Ring-bolt,	Khura.
Ring-rope,	
Robin,	Mutwur kee seekee.
<i>Rope yarn,</i>	
Royal,	Tubur.
Rudder,	Sookkan, v. <i>helm.</i>
—— pendants,	—— ka mat.

S.

Sail, corrupted to	Seer.
—— fore,	Tinkut.
—— main,	Bura seer.
—— mizen,	Kulmee.
—— top,	Gavee.
—— top-gallant,	Subur.
royal,	Tubur.
— sky-scraper,	Bubur.

Sailors plates (<i>for eat-</i> <i>ing off</i>)	Toopra.
Scupper-hole,	Burnul.
Scuttle,	Chhor khirkee.
Service,	Fral.
Shank painter chain,	Zunjeer bosu.
Sheet, ,	Duman.
Side-rope,	Boordoo kee russee.
Shrouds,	Labran, v. <i>rigging</i> .
Slabline,	Pulung.
<i>Slings,</i>	
Snatch-block,	Gul kuṭa koopee.
Spring, (<i>stay</i> , &c.)	Falta (suvo,ee).
Sprit-sail,	Subdura, v. <i>boespril</i>
<i>Spunyarn,</i>	
<i>Standards</i> , &c.	Kurva.
Starboard,	Jimnee.
Stay, (<i>the rope</i>)	Tie.
Stay, (<i>the sail</i>)	Suvo,ee, or suva,ee.
Stay-tackle,	Suva,ee ka eree.
Stopper-bolt,	Boorse ka loha.
Studding-sail,	Dustur.
————— lower, &c.	Neeche dustur, &c.
	T.
Tack,	Mora.
Tackle,	Eree.
Truck,	ṭopee.

Truck fore,	Trunkut-eree.
—— yard,	Purwan ka eree.
—— stay,	Suva,ee ka eree.
—— block,	Eree ka koopee.
—— pendant,	—— ka mat.
<i>Taffrail,</i>	
Tail block,	Sat wala koopee.
<i>Tar,</i>	
<i>Thimble,</i>	
Throat-brails,	Gulle kee stringee.
<i>Tie,</i>	
Tiller,	Sookkan kalaṭṭhor bukra.
—— rope,	—— kee russee.
—— wheel,	—— kee churkhee.
Timber-head,	Moot.
Top,	Panjra (perhaps pinjra, as it is something like a cage).
<i>Top-maul,</i>	
<i>Top-rope,</i>	
<i>Tow-boat,</i>	
<i>Tow-line,</i>	
Trusses,	Sar.
—— fall,	—— ka fall.
Try-sail,	Goosee (and I believe) kulmee.
Twine,	Scotlee.

V.

Vessel,

Juhaz.

W.

Waist-cloth,

Boordoo ka purdu.

Wales,

Kumurmund.

Water-cask,

Pance ka pipe (misnamed *peep*).

—— hose,

Kebee.

—— scoop,

Scoop (mistermed *koop*).

Weather-side,

Bapur turuf.

Windlass,

Duor, v. *capstern*.*Windsail,*

Y.

Yard,

Purwan.*

arm.

—— ka lash.

The following are a few necessary words of command in working a ship, without any regard to their order, as every sailor understands that perfectly well.

Ready about,

Tueyar ja,ega ja,ega.

Helm's a lee,

Gos bordoo.

Main-sail haul,

Phira buṛa seer.

* * By placing the words for main, fore, mizen, main-top, &c. &c. all the yards will be found, which it would have been superfluous to insert here.

Haul forward,	Phira, o agil.
Haul aboard the fore- tack,	Tan neechie trinkut mora.
Brace up and haul aft,	Lag* <i>brace</i> , tan duman.
Haul the main top bowline,	Tan agil buṛa gavee <i>bowline</i> .
Haul aft the foresheet,	Tan peechhil trinkut duman.
Hoist the jib,	Hoonkar <i>jib</i> .
Back the main top sail,	Booksee † buṛa gavee.
Fill the main top sail,	Bhur buṛa gavee.
Square the yards,	Purwan yuham burabur.
Flat in foreward,	Haleloo agil.
Let go the top sail haul-yards,	Chhoṛdoo gavee hunjes.
Clew up the main-sail,	Stringee buṛa seer.
Let go the top-gallant braces,	Chhoṛdo subur <i>brace</i> .
Furl the mizen top sail,	Bandh kulmee gavee.
Reef the fore top sail,	<i>Reef</i> bandh trinkut ga- vce.

* I am apt to think, this should be lug or luga, from lugana, and meaning that people should fix upon the brace; however, this is mere conjecture.

† This word (booksee) may be from our own word *back*.

Let go the anchor,	Chhoṛdo lungur.
Heave, or hoist,	Anesh.
Hoist away,	Hoonkar.
Moor under fours,	Char lungur kuro.
Lower,	Aniyo.
Avast,	Hoho.
Belay,	Bandh.
Heave the lead,	Proom dal.
———— log,	Top dal.
Our ship does not an-	Humara juhaz sookkan
swer the helm,	ko nuheen manta.

The following Officers Names could not with propriety come into the body of the Vocabulary.

Ship's owner,	Juhaz ka malik.
<i>Captain</i> , and if a Native,	Na-khoda.
Pilot,	Urkaṭee.*
Mate,	Malum.
<i>Boatswain</i> ,	
<i>Purser</i> ,	
<i>Steward</i> ,	

* It is supposed they got this name from the only pilots, formerly, in this part of the world, being in the service of the Nuwwab of Urkaṭ (Arcot) which, I think, seems very probable.

The foregoing sheets of this useful Work, were kept in type for several months, in the fruitless hope of receiving some little assistance from the seafaring gentlemen in India, among whom the Editor distributed a number of copies for correction and enlargement. Want of leisure, or a dread of appearing in print, has probably been the cause of failure on this occasion, among those who were invited to aid the undertaking. Now that it is before the Public, we may be more fortunate, by the time a second edition is called for, and every intermediate communication will be printed, with or without acknowledgment, as the parties concerned may desire. The orders which appeared most essential in a work of this kind, were such as might tend, when promptly obeyed, to save the lives of people who fall overboard, or to prevent the loss of a vessel and crew, perhaps, in particular emergencies. I could not with propriety venture to give these in the grammatical language of Hindoostan, lest men long accustomed to a corrupt dialect might not instantly comprehend what may be communicated in that way, by people still more ignorant of the language than those they

address, amidst dangers which admit of no delay. Were a Lushkuree (*Lascar*) in a dark night to say, Mueṇ muoje ko nuzdeek phooṭte soonta hoon, *I hear the breakers not far off*, a vessel might be upon the rocks, merely because the officer did not understand the poor fellow's *lingo*, time enough to put about and preserve the lives and ship under his charge from instant destruction. Dead men tell no tales; if they could, we would probably learn, that many fatal accidents, by sea and land, originated in ignorance of the popular speech of India, which is every day becoming more important to those at all connected with the British interests in that part of the Empire. In this point of view, I cannot help recommending the completion of a Naval Vocabulary to the serious attention of good Orientalists, either on the passage from or to the East Indies, as they only can then accomplish so desirable a Work.

BEFORE we close this Volume, it is my wish fairly to try the learner's real progress in the syntax and etymology of the Hindoostanee; for, without some share of etymological acumen, and no small adroitness in the application

of general principles in grammar to any one language, he never can become a great proficient in Oriental tongues. That no excuse for ignorance may now remain, it seems just, before we proceed to the intended ordeal, that I should indulge the reader with the following digression.

The derivation and composition of words in this language cannot well be very difficult to those who have studied the significant particles and words, from page 62 to 103, in the beginning of the present Work; I shall nevertheless resume the subject here, that as little as possible of this momentous portion of the Hindoo-stance may be omitted by me or neglected by the diligent student. Much will depend on the interchangeable letters being well recollected, with a facility of accounting for the suppression or addition of certain letters, either to prevent a disagreeable hiatus or monotonous repetition, of which instances in abundance have been produced, when treating of the Orthoepigraphical Hindoe-Roman Alphabet.

. *Ēc* is the most common final significant particle, and applicable to so great a variety of meanings, often contradictory in themselves,

that practice alone can enable the scholar to handle it with much dexterity in the ninety-nine instances of a hundred, where it occurs etymologically in this tongue. *Be-eeman*, faithless, *udhurnee*, dishonest; *be-cemanee*, faithlessness, *udhurn*, dishonesty,—is one proof of a thousand, being in fact an inconsistency which must pervade every language derived from several such opposite sources as the Hindoostanee, viz. the Sanskrit, Arabic, and Persian.

Tee, nee, gee, oee, aee, on some occasions, usurp the place of ce: *Kum*, deficient, *kum-tee*, deficiency, *chand-nee*, moon-light, *lachar-gee*, helpless-ness, *nek-oee*, good-ness, *udhik-aee*, over-plus, *gurm-aee*, heat, *toorsh-aee*, sour-ness, *acid fruits*, &c.

Gee is the ordinary adjunct of Persian participles in du, or adjectives in u, nu: *Zindu-gee*, life, living, *murdanu-gee*, manli-ness, and in some words it is applied adjectively, whence *khan-gee*, domestic, *pesh-gee*, money advanced. Lest the reader might still miscall this particle as jee, let him now learn that *deewan-gee*, from *deewanu*, mad, signifies mad-ness, while *deewan-jee*, denotes a respectful address to a factor, steward, &c. equivalent to our *Master Factor*! &c.

Anu, applies to *adjectives, places, and things*: murd-anu, *manly*, or the men's *apartments*, dust-anu, *gloves*, or hand-covering, ungoosht-anu, a *finger-ring*, tulub-anu, *dunage*, muh-cenu, a *month*, moon-course. Consult page 95.

U seems to bring khan-u, a *house, domus*, from khan, *dominus, a lord*,—pesh-u, a *trade*, from pesh, *before*,—and hukar-u, a *messenger*, &c. from hukar, *every business*; but, on the whole, little can be added on this head to pages 64, 65, &c.

The imperative plural of many causal verbs is used as an abstract noun; thus, buna'o, *management*, duba'o, *influence*, chu'ha'o, *ascent*, mila'o, *concord*, bika'o, *sale*, muna'o, *persuasion*, from bunna, *to do, be made*, &c. bunana, *to make, manage*, dubna, *to be squeezed*, dubana, *to squeeze, press down*, chu'hua, *to climb*, chu'hana, *to raise, mount*, milna, *to meet*, milana, *to conciliate, join, unite*, manna, *to mind*, munana, *to advise*, &c.

Buchu, may now and then be met with for chu, &c. of page 89, chuh-buchu, a *trough*, &c. from chah, a *well*, Mooghul-buchu, or Moogh-buchù, a young Mooghul.

The old infinitives which terminated in un or wun, are still used as verbal nouns: Julun, *heat or burning*, dhowun, *washing*, kuturun, *pa-*

ring, *munjun*, *scouring*, or *tooth-powder*; so are the ancient present tenses, *lugut*, *expence*, *burhut*, *increase*, &c.

Wa, a, woo, ya, &c. are diminutives, &c. in *murd-wa*, *a mē unikin*, *Pcera*, *Peerwa* or *Pirwōa*, for *Peerun* of page 82, and *yaroo*, from *yar*, *friend*, *khet-iyā*, *a little field*, *bhoom-iyā*, *a landlord*, *mukhun-iyā*, *a butter man*.

Loo, ora, eroo, iyara, ora, are mere deviations of *wal*, *war*, in page 96: *Punkh-eroo*, *a feather'd animal* or *fox*, *jhugra-loo*, *a wrangler*, *dunt-aloo*, *a biter*, *oo-loo*, *an owl*, from its cry, *oo oo*, i. e. the *oo oo wala*, or *howlet*, *ghus-iyara*, *a grass-cutter*, *bhutiyara*, *a cook*, *hunsora*, *a laughter*, *lurkora*, *lukorec*, *a parent*, &c.

In *kḥul-ṛec*, *the foreskin*, *pug-ṛec*, *a turban*, *dum-ṛec*, *half a farthing*, *guth-ṛec*, *moṭ-ṛec*, *a bundle*, *ṛec* marks them as diminutives of *kḥal*, *skin*, *pug*, *a large turban*, *dam*, *a piece of money*, *ganṭh*, and *moṭ*, *a bale*.

Uwul, implies frequency or excess of any action: *Lur-uwul*, *mutual blows*, *pil-uwul*, *copious and social potation*, *kḥel-uwul*, *romping*, &c.

A, applies to weights, numbers, &c. so,—*udh sera*, *ek sera*, *doo sera*, by which they weigh things of half a *ser*, equivalent to our pound, as the *ser* is nearly two of our pounds,

sometimes more. Ekka, *the ace*, doo'a, *the deuce*, &c. Hath, *the hand*, sur, *the head*, moonh, *the face*, mouth, ankḥ, *the eye*, &c. thus express *hand-ed*, hutha, *headed*, sura, *faced*, moonha, *unkḥa*, *eyed*, applicable to a great many words in this way. See page 63, &c.

Wala, besides its meaning formerly noticed, expresses both the present and future participle: Jane wala, *a man going*, jane walce, *a woman going*, bhagne wala, *fugiens*, *fugiturus*, bhagne walce, *fugitura*. It also means *able*; in words like kḥane walce roṭee, *eatable bread*, likḥne walce bat, *a speech proper*, or *fit to be written*. Kuonsee ghoree laoon, *which of the mares shall I bring?* kalee walce la'o, *bring the black one*.

Ala, and war, are local particles in sew-ala, *the temple of Jupiter*, huṛwar, *a burial place*. The last, as war or bar, denotes *a day*, as in page 207.

Ar and r, are evident in chum-ar, *a currier*, sona-r, *a goldsmith*, loha-r, *an iron smith*, lon-ar, *a salt pit*, deed-ar, *sight*, *vision*, gooft-ar, *speech*, from cham, *hide*, sona, *gold*, loha, *iron*, lon, *salt*, &c.

U'et, ueta, ueta: dukuet, *a robber*, bhulueta, *a spearman*, kuṛkuet, *a bard*, chuṛhueta, *a rider*,

bughueṭa, *a young tiger*,—respectively from ḍaka, *robbery*, bḥala, *a spear*, kuṛka, *a war song*, churḥna, *to mount or ride*, baḡh, *a tiger*.

Ukuṛ, wukuṛ, a particle of agency in the following examples: kood-ukuṛ, *a leaper*, peewukuṛ, *a drunkard*.

Ban, mihr-ban, *friendly*, &c. from mihi, *friendship*, bad-ban, *a wind-catcher*, or sail, dēd-ban, *the sight of a gun*.

Dost, *friend*, and dōshmun, *foe*, are thus used; wu un dost, *a patriot*, zun dost, *fond of women*, zun dōshmun, *averse to women*,—resembling our words *philo* and *anti*, in composition.

Yab, and ran, *obtaining, found*; whence kum-yab, *scarce*, kam-yab, or -ran, *obtaining one's wishes, fortunate*.

Goozar, *rendering*, 'shookr-goozar, *grateful*, mal-goozar, *paying taxes*.

Goostur, *distributing*, udl-goostur, *administering justice*.

Shikun, *breaking*, uhd-shikun, *breaking a promise*.

Bar, *shedding*, &c. ushk-bar, *shedding tears*, ḡhur-bar, *household*, dur-bar, *leece, court*, gu.aṇ-bar, *heavy laden*.

Put, suena-put, *commander of an army*.

Dookhtu, *pierced, stitched*, jigur-dookhtu, *heart-pierced*, chushm-dookhtu, *hood-winked*.

Rus, rusan, jooz-rus, *penetrating, parsimonious*, fuez-rusan, *generous*.

Pizeer, *affecting, able*, &c. dil-pizeer, *touching the heart*, turbiyut-pizeer, *tractable*, murummut-pizeer, *repair-able*.

Mal, *trodden, beat down*, &c. pa-e-mal, *ruined*, roo-mal, *dust-mal*, a *handkerchief, towel*, &c.

Bundee, jumuu-bundee, a *rent-roll*, zuban-bundee, *an affidavit*, danu-bundee, *an appraisal* of grain.

The adjunctive and prepositive form of composition may even give an opposite meaning to the compounds, as sal-khoord, *stricken in years*, khoord-sal, *of tender years*.

Roo, rookh, *face*, &c. puree-roo, *fairy-faced*, gool-rookh, *rose-cheeked*.

Ha, at, gan, an, jat, present themselves as Persian plural signs in the Hindoostanee: bar-ha, *times*, murdan, *men*, buch-gan, *children*, bagh-at, *gardens*, zilū-jat, *provinces*.

Kuha kuhee, *altercation*, mara maree, *mutual blows*, is a form occasionally thus used.

. Many verbs are formed by adding na or ana to adjectives or nouns, whence moṭa, *fat*, mo-ṭana, *to fatten*, kulee, *a bud*, kuliṭana, *to bud*,

unglee, *the finger*, ungliyana, *to finger*, hura, *green*, huriyana, *to grow green*, kuchcha, *raw*, timid, kuchchiyana, *to flinch*, &c.

Besides the verbs enumerated in page 195, there are several others used in the same way : marna, *to beat, strike, crack, bore, try*, &c. with other verbs, it means *to fill*, moot-marna, *to be-piss*, bhur-marna, *to bedaub*.

Muchna, muchana, coṭhna, coṭhana, *to rise, raise, excite*, &c. ; ghool-muchana, *to kick up a dust, make a noise*.

Bandhna, *to form, invent*.

Dourana, *to exert*, &c. to which a great many others may be added, with meanings obvious enough from their own signification, in the Vocabulary.

Some causals are formed, by la or al instead of a : kḥana, *to eat*, kḥilana, *to feed*, pcena, *to drink*, pilana, *to cause drink*, bueṭhna, *to sit*, bueṭhalna, *to set*, dena, *to give*, dilana, *to cause give*.

Bikna, *to be sold*, has bechna, *to sell*, chḥcoṭna, *to get loose*, chḥoṛna, *to let loose*, and pḥuṭna, *to crack*, has pḥarna, *to burst, tear*, &c. ; but such irregulars are comparatively very few, and all the others are readily discriminated and acquired from practice.

A reduplication of the neuter or active preterite, with the causal, denotes any thing ready done, as *buna bunaya*, *ready made*, *seekha sikhaya*, *ready taught*, *pukka pukkaya*, *ready cooked*.

A few infinitives spring, as Hindoostanee verbs, regularly from the Arabic or Persian; they are chiefly the following, and subject to the same formation as other verbs in the causal.

<i>Azmana</i> , to try.*	<i>Khuruchna</i> , to expend.
<i>Buhuṣṇa</i> , to argue.	<i>Kufunana</i> , to shroud.
<i>Budulna</i> , to change.	<i>Luluzna</i> , to shake.

* Several of these may be arranged under the classes they appertain to, being so far assimilated with the rest, as to possess their various neuter, active, and causal forms. Besides these in the text, there are some others, in which the coincidence with the Persian verbs is very great; *kurna*, *kurdun*, to do, *churna*, *churedun*, to graze, *tupna*, *tupeedun*, to heat, or grow hot, *mulna*, *maleedun*, to rub, *murna*, *moordun*, to die, *dena*, *dadun*, to give,—all of which probably spring from the same origin with the Sanskrit, as the list might be easily increased, had we leisure to select more.

Bukhshna, <i>to grant.</i>	Nuwazna, <i>to present, to offer.</i>
Daghna, <i>to mark.</i>	
Dumna, <i>to spring.</i>	Nuzuranna, <i>to give.</i>
Dufunana, <i>to bury.</i>	Quboolna, <i>to agree.</i>
Furmana, <i>to order.</i>	Qurzna, <i>to borrow.</i>
Furrana, <i>to snort.</i>	Runjana, <i>to vex.</i>
Goozurna, <i>to pass.</i>	Rungna, <i>to colour.</i>
Gurdanna, <i>to inflect.</i>	Tuḥṣeelna, <i>to collect.</i>
Khumna, <i>to bend.</i>	Turashna, <i>to pare.</i>
Khureedna, <i>to purchase.</i>	Ungezna, <i>to bear.</i>
Khurkhurana, <i>to snore.</i>	Wurghulanna, <i>to whee-</i>
Khurashna, <i>to scrape.</i>	<i>dle.</i>
Khuradna, <i>to polish.</i>	zidna, <i>to wrangle.</i>

An extensive class of attributes results from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another also does from two nouns repeated or conjoined, thus :

Kooshadu-dil, <i>open-hearted.</i>	
Shikustu-khatir,	} <i>broken-hearted, &c.</i>
Mun-muleen,	
Zur-must,	} <i>purse-proud, &c.</i>
Dhun-mudḥee,	
Tihee-dust,	} <i>empty-handed, &c.</i>
Chḥoochḥa-haṭḥ,	

Tun-doorcoost, healthy, well.

Kul-jeebha, } foul-mouthed.
Siyah-kam, }

Siyah-kam,

Pust-boolund, } rough, rugged, uneven, &c.
Nusheb-furaz, }
Ooncha-neecha, }

Nusheb-furaz,

Ooncha-nee-cha,

Bhula-chunga, } sound, safe and sound.
suheeh-salim,

şu heç-salim,

Doobla-putla, slender.

Moṭa-tazu, plump.

Door-duraz, distant.

Chuora-chukla, spacious.

Khurab-khustu, ruined.

colta-poolta, } topsy-turvy.
Zer-zubur, }

Zer-zubur,

Ga-o-doom, taper, sloping, *a cow tail.*

Moonh-zor, } headstrong, hard-mouthed, un-
Seenu-zor, } ruly, obstinate, &c.

Seenu-zor,

Ahoo-chushm, } fawn-eyed, timorous, bashful,
Mirg-nuen, } &c.

Mirg-nuch,

Goolab-chushm, meek-eyed, &c.

Mahee-poosht, convex, fish-backed.

Sug-şifut, *currish*.

Bun-nanoos, savage.

Murd-mizaj, *manly*.

Poombu-duhn, mealy-mouthed.

Nouns of reciprocation, &c. are formed in this manner :

Kuha-kuhee, *altercation.*

Chooma-chatee, *dalliance.*

Mara-maree, *scuffle.*

Dekha-dekhee, *emulation.*

Duora duooree, *hurry, flurry.*

Mookka mookkee, } *fisty cuffs.*
 Ghoomsum ghoomsa, }

Bat cheet,

Gooft o goo; ' *chit chat,*

Qeel o qal, ' *conversation,*

Gup shup, ' *tittle tattle.*

Galce giluoj, *a brawl.*

Ghool ghupara, } *uproar, hubbub, noise,*

Shor shur, } *hurly-burly.*

Dhoom dham,

Peech-panee, *wish-wash.*

Saz baz,

Cheez-bust,

Kul kanta, } *furniture, baggage, gear.*

Deru dunda,

tunt ghunt,

Ugur bugur,

Bulae booghma, } *stuff, trash, trumpery*

Ghur bar, }
 Khan o man, } *family, household.*

Mukur-chukur, *deceit.*

Khord-bord, *embellishment.*

Jhooth mooth, *a lie, fiction.*

Pech pach, *evasion.*

Heelu-huwalu, }
 tal mutol, } *prevarication.*

and generally by a kind of alliteration that seems quite congenial with a Hindoostanee ear, there being few motions or accidents connected with sound, hurry, &c. which are not accurately discriminated by a large class of imitative verbs for this purpose that may properly be styled reitulative; whence jhun jhun, *jingle*; thun thun, *clink*; bhin bhin, *buzzing*; sun sun, *simmering*; phos phos, *whispering*; khul khul, *undulation*; kilbil, *a peristaltic motion*; dhuk dhuk, *palpitation*: Besides these, we often meet with the colloquial repetitions which prove at first so disgusting to strangers, viz. rote-rote, chhoore-oorec, chuocec-uokec, basun-wasun, rusee-wusee, whose reiterated syllables are not always, in my opinion, wholly useless; on the contrary, they may occasionally possess a very comprehensive meaning; such as *bread*, or any thing

of the kind to eat ; a *knife*, or any cutting instrument, wanted in a hurry to cut with ; a *chair*, stool, bench, seat ; a *plate*, dish, vessel, bason, &c. and rusee-wusee, probably means a rope, cord, string, or in short any thing to tie with, when in great haste. To the foregoing may be added, lūrke-purke, lūrke-bale, kuchbuch, *the young ones, brats*, &c. with many more, which cannot be enumerated in this work.

Personal and other nouns, over and above those already inserted, are likewise expressed by the present and perfect participles ; as the following all spring from infinitives, bukna, *to speak*, dhurna, *to place*, &c.

Bukta, <i>eloquent</i> , &c.	Bolta, <i>the soul</i> .
Dhurta, <i>a debtor</i> .	Lugta, <i>expence</i> .
Kurta, <i>doer</i> .	Data, <i>a giver</i> , &c.
Rumta, <i>a pilgrim</i> .	Mungta, <i>a beggar</i> .
Khata, <i>a granary</i> .	Chuheeta, <i>darling</i> .
Chhata, <i>an umbrella</i> .	Khoolta, <i>open</i> , &c.
Purta, <i>average</i> .	Janta, <i>knowledge</i> .
Manta, <i>sway, influence</i> .	Sookha, <i>drought</i> .
Multa, <i>worn coin</i> .	Pooja, <i>worship</i> .
Phirta, <i>rejected</i> , &c.	Ghera, <i>a circle</i> .

Many are also the same as the infinitive :
rona, *weeping, tearful*, sona, *sleepy*, mootna, &c.

pisser, *nuchna*, *a dancer*, *sikh*, *a scholar*, *jan*, *a conjuror*; especially in composition, *burbol*, *a boaster*, *dil-chul*, *brave*, *unkhmoon*, *inexperienced*; and to this form by adding *ee*, we have *boleee*, *speech*, *muree*, *mortality*, *pheree*, *a circuit*, *khojee*, *a searcher*, *joree*, *a pair*. -

For words numerically compounded, consult pages 203, &c. observing that several names of places, &c. are thus formed, viz. *chihil-sitoun*,* *bara duree*, *puch-muhla*, *tirpuoliya*, *tirsoolee*, *chihil-pa,e*, *char-pa,e*, which are so obvious, that the least attention will make the learner master of this mode of composition.

The following proper names (with many more that cannot be enumerated here) are much used among the Moosulmans :

Buhadoor Ulee, the *Warrior* of Ulee.

Khooda bukhsh, the *Gift* of God.

Ubdollah, the *Slave* of God.

Ghoolam Moohummud, the *Slave* of *Moohummud*.

Kulb Husun, the *Dog* of Husun.

* Forty pillars, a palace at Ghazeepoor, so called, which our countrymen, who attend little to true pronunciation, very easily convert to *Chelsea-tomb* !

Uzeez collah, *Dear* to God.

Moqueycon ood deen, *Defender* of the Faith.

Usud Ulee, the *Lion* of Ulec.

Sher Moohummud, the *Tiger* of Moohummud.

And as few names in this language are not derivatives compounded, the Hindoos also have their Krishoon-ducal, Gunesb-das, Ram-singh, &c. though it must be admitted, that the natives of every description are apt to give their children, on particular occasions, the most humiliating appellations, from a superstitious notion, that this will appease, or propitiate an offended diety: Whence—Koorkoot, *swEEPINGS*, Phenkoo, *outcast*, Koela, *charcoal*, Kookur, *dog*, Kale, *blackey*, Chhekuoree, *sir coeries*, Chirkit, *dregs*. Some names have their origin in the time or place of the person's birth: thus Mungulee, Boodhoo, Etwaree, Ramzanee, Jungulee, Lushkuree, Muedanee; while others are in fact a kind of titular compellation assumed by or conferred on individuals or particular classes of men; such are—

Mirza,	} Monghuls, &c	{	} <i>sir, lord,</i>	Meer, sueyuds.
Beg,				Shekh, shekhs.
Agha,				Khan, putthans.
Khaja,				
			<i>master.</i>	

TITLES AND COMPELLATIONS.

Muha raj,	} <i>prince,</i>	Sah,	} <i>bankers,</i>
Koonwur,		Seth,	
Rana,		Shah,	
Molla,	} <i>doctors,</i>	Gosa een,	<i>cants,</i>
Muoluwee,		Goroo,	<i>monks,</i>
Pundit,		Peer,	{ <i>teachers,</i>
Raj,	} <i>rajpoots,</i>	Bhugut,	<i>and holy</i>
Singh,		soofee,	} <i>men.</i>
shahib,	} <i>lord, sir,</i>	Pande,	<i>titles of</i>
thakoor,		Tiwaree,	<i>various</i>
Baboo,	} <i>master,</i>	Misur,	<i>classes</i>
Lala,		Dhoobe, &c.	<i>of Brah-</i>
Jee,	<i>worship,</i>		<i>muns.</i>
	<i>&c.</i>		
Ruora,			
Miy an,			

Khodawund, huzrut, ap, junabi alee, qiblui alim, moonce, and some others are used for *worship, highness, saint, &c.* but they are best acquired by practice ; yet we must not omit here those conciliatory appellations that are so commonly used in Hindoostan for people in humble stations, since it clearly shows to what lengths the natives carry their flattery and politeness to each other.

Mihtur, <i>a prince,</i>	<i>a sweeper, (called also hul- lalkhor) weaver, vint- ner, &c.</i>
Khuleefu, <i>a caliph,</i>	<i>a tailor, cook, shoemaker, tradesman, &c.</i>
Costa, <i>a master,</i>	<i>a barber.</i>
Chuodhuree, } <i>chief, is conteri</i>	<i>various people, such as buniyas, dealers in grain, koerees, garde- ners and bearers.</i>
Muhto, } <i>head,</i>	
Muhra, }	
Bihishtee,* <i>divine,</i>	<i>a waterman.</i>

The names of places may in general be traced by attentively considering what I have already said in page 102 on this subject; and the learner will recollect, that besides their founders, the Indians also use the names of the different divinities, prophets, saints, &c. compounded with *abad*, *poor*, *nugur*, &c. formerly enumerated, (and sometimes with *gaṇw*, whence *Chut-gaṇw*, *Burā-gaṇw*, *Kuhlgaṇw*, more familiarly *Chittigong*, *Buragong*, and *Colgong*). When any occur, without one or other of these particles, they may in general be considered as primitives, or compounds involved in impenetrable obscurity, to those who are not well versed in the *Sunṣkṛit* language.

* Too often degraded, by bad pronouncers among us, to *beasty!*

A sort of mechanical table of the Arabic forms, most common in the Hindoostanee, may be now submitted to the learner, who will hereafter reap advantages from it, proportioned to the pains he may bestow on the whole of the examples below, as they all apply to the Persian and Arabic languages, both of which he may yet find it his duty and interest to acquire, as well as the Hindoostanee.

There are certain letters termed servile, viz. u h y e e n w o o m t l s, because they alone assist in all the changes and inflexions to which words are subject in Arabic; the rest, including also the serviles, are all found as radicals, or such letters as must always remain in the vocabulary under discussion, in whatever state it may be found.

To distinguish the serviles in each example, they and their short vowels will appear in *Italics*, but the intermediate diacritical points, or short vowels of the roots, u i o, though constantly changing their position, may be generally retained as Roman, since one or other of ~~them~~ must exist in every word, which is not

the case with respect to the serviles, whose relative position and peculiar effect, however, will best appear from inspection.

Fuṣṭ, *act*, and its branches, faṣṭ, *agent*, muṣṭ, *object*, &c. are the standard forms in Arabic grammars, but from the equivocal letter u, were so troublesome to the Hindoostanees, that they have for a long time preferred zurb, &c. below, as a much easier model than fuṣṭ. I have therefore followed their example in this respect, though, in syllabling words, they generally call the first, fa kulimu, the second, uen kulimu, and the third, lam kulimu, from the component letters of fuṣṭ, viz. fa f, uen u, and lam l, the u being merely a short letter, not counted as a radical, but so essential to the pronunciation of each root, that I have marked those vowels only in Italics, whose appearance depends entirely on the serviles in each, as in zurbut, the t being a mere servile letter, whereas the radicals z r b, will be traced in the remotest branches, mozzaribut, &c. In some of the various inflexions, the learner will discover a reduplication of the radical letter, and should recollect this circumstance, along with the different positions of the shorts u i oo, the long a ee oo, and the serviles t m, &c. these being,

in fact, the grand pivots whereon the whole scheme of the Arabic conjugation, declension, &c. hinges, the general mechanism of which will appear perfectly simple and evident in the annexed Hindee-Arabic Prospectus. This tabular view will answer almost every useful purpose of the practical Hindoostanee, Persian, and Turkish scholar, while it will, at the same time, greatly promote the study and knowledge of Arabic, so essential for the profound Orientalist, that it ought, sooner or later, to be acquired by every person who wishes to cut a capital figure in the Mosulman department of Eastern learning.

Hindee-Arabic Mirror, or Prospectus.

zarb	These are termed simple trilite-
zib	ral roots, or infinitives, which serve
zorb	as a model for the inflexions of all
zuib	such Arabic words, whose active
zirub	participles become like <i>zarib</i> , and
zorb	the passives <i>muzroob</i> ; the local nouns
zurb	<i>muzuib</i> ; instrumentals <i>mizrub</i> ; in-
zirub	crementals <i>uzrub</i> ; hyperbolicals
zurb	<i>zurub</i> ; the concretes often are the
zurb	same as some of the roots or radi-

zurbut cals here, viz. zurub, zoorab, &c. or
 zirbut resemble the incrementals uzrub;
 zoorbut but the most common in the Hin-
 zurubut doostanee are zurceb and zoorob.
 zuribut From any one of these forms in the
 zurabut margin, similar examples might be
 zirabut produced, and may occur in every
 zoorabut page of the Turkish, Hindoostanee,
 zurba and Persian tongues, but two or
 zirba three only must suffice as a speci-
 zoorba men of the whole: Qutl, *slaughter*,
 zurban qatil, *a slayer or slaughterer*; muq-
 zirban tool, *slain*; muqtul, *place of execu-*
 zoorban tion; miqtul, *instrument of death*;
 zuruban uqtul, *not in use*; quttal, *murder-*
 zuroob ous; qutecl, &c. *not in use*. For the
 zooroob two forms of this word not used,
 zooroobut we may produce ukşur, *general*,
 zureeb from kuşrut, *frequency*, of the form
 zureebut zurbut, and uzlum, *tyrannical*, from
 zurboobut zoolm, *oppression*, like zoorb; ghu-
 zurabiyut reeb, *humble*; ghoorbut, (zoorbut) *hu-*
 muzrub mility; and as few radicals in Ara-
 muzrib bic are ramified through every form
 muzrubut in that language, the scholar there-
 muzribut fore must not wonder at roots oc-
 muzroobut casionaly being defective in some

one or other of their branches, or at his being now and then puzzled with certain changes, until, as an accomplished Orientalist, he can acquire the information respecting the tuḡleelat from Arabic grammars, that will ultimately obviate every difficulty.

We have now reached the augmented triliteral infinitives, whose active and passive participles occur thus :

<i>izrab</i>	<i>moozrib</i>	<i>moozrub</i>	The qua-
<i>tuzreeb</i>	<i>moozurrib</i>	<i>moozurrib</i>	driliterals,
<i>moozarubut</i>	<i>moozarib</i>	<i>moozarub</i>	as they are
<i>iztirab</i>	<i>moozturib</i>	<i>moozturub</i>	called, from
<i>inzirab</i>	<i>mooonzurib</i>	<i>mooonzurub</i>	<i>zurbubut</i> to
<i>tuzurroob</i>	<i>mootuzurrib</i>	<i>mootuzurrib</i>	<i>tuzuoroob</i> ,
<i>tuzurcoob</i>	<i>mootuzarib</i>	<i>mootuzarub</i>	make their
<i>izribab</i>	<i>moozribb</i>		appearance
<i>istizrab</i>	<i>mooztuzrib</i>	<i>mooztuzrub</i>	so rarely in
<i>izreebab</i>	<i>moozrabb</i>		either the
<i>zurbubut</i>	<i>moozurbib</i>	<i>moozurub</i>	Persian or
<i>tuzurboob</i>	<i>mootuzurbib</i>	<i>mootuzurbub</i>	Hindoosta-
<i>izrinbab</i>	<i>moozrunbib</i>		nee, that
<i>izribbab</i>	we might have easily dispensed		
<i>zurnubut</i>	with their insertion, had I not		
<i>zuorubut</i>	wished to exhibit a general view		

zurwabut	of these curious forms, many of
zuerubat	which will aid the scholar in the
zurueubat	derivation and composition of in-
zurbat	numerable vocables in the four
tuzurboob	grand languages of the Moosul-
tuzurnoob	mans, by a slight attention to the
tumuzroob	mechanism of zurib alone, through
tuzurboot	every stage of its various transform-
tuzuroob.	ations in the present sketch.

Plurals in Arabic are divided into regulars, duals, paucals, and multitudinous, thus. The duals are all known at once by the addition of *uen* to any form, whence *zidduen*, *opposites*, *waliduen*, *parents*, and *turufuen*, *both parties*.

moozrib	moozribat	These are termed per-
moozurrib	moozurribat	fect plurals; <i>at</i> is the
tuzurroob	tuzurroobat	most common of them
moozrib	{ moozrib-uen in Hindoostanee.*	
	{ moozrib-oon	

* When the noun ends in *ut*, this at once becomes *at*, as *halut*, *a condition*, *halat*, *afut*, *calamity*, *afat*, &c. *Een* is more used than *oon*, though neither are very frequently met with in the Hindoostanee.

zurub	}	uzrab	turuf, <i>side</i> , utraf, shu-
zureeb			reef, <i>well-born</i> , ushraf,
zoorib			<i>gentry</i> , is the only form
zurab		uzribut	of these very familiar
zirub		uzroob	in the Hindoostanee,*
zoorab		zirbut	though not, as in Ara-
bic, restricted to nouns of paucity ; ghoolam,			<i>a slave</i> , has ghilmut in the plural, like zirbut,
also ghilman, but they seldom occur.			
zuib		zooroob	thus khootoot, <i>letters</i> , hoo-
			qooq, <i>rights</i> .
zureeb		zooruba	shoorufa, <i>gentry</i> , hookuma,
			<i>physicians</i> , &c.
zaribu		zuwarib	
zirabu		zuraib	risalu, <i>troop</i> , rusa'il, <i>troops</i> .
izreeb		uzareeb	uqalcem, <i>climates</i> .
ziib		zirab	
zurb		uzriba	nubee, <i>a prophet</i> , umbiya.
muzrub		muzarib	munsub, <i>a post</i> , munaşib.

* Plurals of the form uzrab, may belong to radicals like zoorb, zurub, and some others, as well as zureeb ; an observation that may be extended to the rest, kumal, kumalat, *perfections* ; and some have two plurals depending upon one or different singulars, though their significati^on be the same.

muz roob	muzareeb	mushhoor, <i>notable</i> , musha-heer.
zur u b	zurabee	uhl, <i>a person</i> , uhalee.
zur a	zuraba	futwa, <i>a decree</i> , futawa.
zur o ban	zurabeen	soltan, <i>a king</i> , sulateen.
uz r ub	uzarib	ukbur, <i>great</i> , ukabir.
tuz r eeb	tuzareeb	tushweer, <i>a picture</i> , tushaweer.
uz r abee	uzaribut	
zir u b	zurabib	dirhum, <i>a drachm</i> , durahim.
zir u t	zurub	
zur o b	zurub	
zir a b	zurroob	kitab, <i>a book</i> , kootoob, <i>books</i> .
zar i b	zurubut	
zar i b	zurorab	jahil, <i>ignorant</i> , jooh-hal.
zir a b	zirban	ghizal, <i>a fawn</i> , ghizlan.
muz r eeb	zurba	
uz r eeb	zuraba	
tuz r ibu	tuzarib	tujribu, <i>experiment</i> , tujarib.
zir a b	zurabeeb	qirtas, <i>parchment</i> , quratees.
zur e eb	zurabibut	

Some of the forms, especially those left blank, are of no great use in the Hindoostanee. Words having medial a or uo in the singular, are often thus formed in the plural, like uzrab, ~~h~~at, *state*, uhwal; bab, *chapter*, ubwab; mal, *wealth*, umwal; fuoj, *army*, ufwaj; muoj,

wave, umwaj; in which the radical letter corresponding with r of uzrab, is converted, by a process peculiar to the Arabic, to w, as in the foregoing examples, and in yuom, *a day*, ueyam, *days*; which may serve, in the meantime, as a model of all the rest.

Reduplicated final consonants were formerly omitted by me as inconvenient and uncouth; yet, as their mere appearance can do no harm, but rather some good, in the Arabic department of the Hindoostanee, I have endeavoured to preserve them in the Roman character also; whence huqq, *right*, khutt, *epistle*, hudd, *boundary*, hiss, *sense*, rudd, *rejected*, diqq, *vered*, especially as these now prepare us to meet with khootoot, *epistles*, hooqooq, *rights*, hoodood, *boundaries*, muhdood, *bounded*, moohuqqiq, *having a right*, muhsoos, *sensible*, murdood, *condemned*, mudqooq, *hectic*, agreeably to the standard for each respectively, viz. zurb, zirb, zoorob, muzroob, moozurrib, to which the reader may refer, contrasting the three radicals of zurb with those of huqq, hudd; of zirb with hiss, diqq, and so on with all the rest, as they may yet catch his eye in the Hindoostanee, Persian, Turkish, and Arabic languages; to the whole of which my present *ne plus ultra* scheme of

Hindee-Roman Alphabet, will apply with the greatest ease and perspicuity; nay, with two or three slight additions, it may be extended as a universal character to every tongue under the sun. By way of exercise, let us suppose the existence of a word, such as *huld*, varied through all the radical forms, as *hild*, *hoold*, *hulud*, &c. as far as *tuhuolood*, corresponding with *tuzuorob*, we have nothing more to do than to frame from these in rotation thus: *halid*, *muhlood*, *muhlud*, *mihlud*, *uhlud*, *hullad*, *huleed*, *mooblikl*, *moohlud*, *moohullid*, *moohul-lud*, *moohalid*, *moohalud*, *moohutlid*, *moohut-lud*, *moonhulid*, *moonhulud*, *mootuhullid*, *mootuhullud*, *mootuhalid*, *mootuhalud*, *moolhidd*, &c. &c.

It may be said, that many of these forms, in any given word, are not in use; be it so, but they may all occur in half a dozen of examples, and it signifies nothing to the expert scholar whether *insaf*, *justice*, *moonsif*, *just*, *tusneef*, *composition*, *moosunnif*, *an author*, be the examples under inspection, or their prototypes, *izrab*, *ihlad*, *moazrib*, *moohlid*, *tuzreeb*, *tuhleed*, *moozurid*, *moohullid*, or any other conformous vocables. Some instances like *ilm*, *knowledge*, *knowing*, *muuloom*, *known*, &c. *uql*, *rea-*

son, *aqil*, *wise*, *muuqool*, *reasonable*, &c. may, at first sight, seem more intricate than they will prove in reality, as the knack of forming them also is very readily acquired by the attentive student.

In page 288, the diligent reader will recollect what was observed on the transposition of poetry to prose; for his sake, therefore, we shall exhibit the exercise in that easy prosaic dress, which I have recommended, taking the natural order of construction for our guide, without paying great attention to that idiomatical collocation of the whole, to which due deference would otherwise have been paid on the present occasion.

1.

Jub tuk juwanee ke ueyam (huen tub tuk) buhar
hue,

Jo peeree a,ee (hue) to khizan phir ashkar hue.

2.

Ugur (too) hoshyar hue goshi jan se pund soon!
Ghuflut khoob nuheen hue, yih wuqt (too)
ghuneemat jan!

3.

Ikhtiyar ubhec hue, jub moo,e soofued ujul ka
puegham

Lawega, tub koochh (toom se) nu hosukega.

4.

Yār gur (toojhe) tumeez hue, kur (too) furq
 soofued o siyuh men
 Gurdishi luel o nuhar eksañ nu hue.

5.

Too uch-chhe umul kur, ilm kee tuhseel kurke,
 Isee se admee ka wuqar alum men hue.

6.

(Too) pueda kur kumal ugur chahe ho uezeez
 (hone ko)
 Uor be kumal chushmi khula, iq men khwar hue.

7.

Na murd jo keene kee zaban duraz kurte huen
 conhon kee tegh o qulum ka shiyr toohmut hue.

8.

Hur ek oon men ghatee hue uor nabukar hue
 Nek namee ko husud ke dum se qutl kurte huen.

9.

Ub kyon hue, Nuosheerwan o Hatim o Roostum
 se?

(Tahum) conhon ka nami neko suda yadgar hue!

10.

(Too) ikhtiyar kur udl o sukhawut uor shuja, ut.
 Ek ek kee bina juhan men paedar hue.

11.

Tera' dil bequrar hue hoosni arizee pur
 Muhwe jumal ho oska, jisko zuwal nuheen,

12.

Mue ghōroor peekur budmust nu hoojiyo
 Uor koochh cōska khōmar nu hue jōoz durdi sur.

13.

(Ue) juwan cōska dil, a, eene kee numuṭ be ghō-
 bar hue

Jisko koochh kudoorut kisee se nuheen hue.

As the learner may readily find the meaning of every word above in page 323, he shall be left to his own industry to collect them at leisure, if now necessary, to enable him, without consulting mine, to give a good idiomatical English version of this admired poem, previous to the perusal of a still more celebrated moral ode, by Qoodrut, which I shall translate as literally as possible, and at the same time analyse agreeably to the rules of construction, in order to instruct the reader effectually how to do so himself with any piece of writing in this dialect, that he may hereafter wish to attend to, as a student, translator, or Oriental linguist. As such, however, should he aim at a very distinguished place, he will find it advisable to dip also occasionally in the sources themselves, viz. the Arabic, Persian, and Hinduee tongues.

Is̄.turuh̄ se kul huwus turgheeb detee th̄ee monjhe
 Kya-hee moolk e Room, kya-hee surzumeen e
 Roos hue.

In this manner, ambition was yesterday giving me encouragement, how very charming the country of Greece! and how truly grand the empire of Russia!

Is, the proximate demonstrative pronoun, yih, *he, this*, &c. in its singular oblique, and governed by the postposition se, *with, of*, and here meaning *in*; turuh̄, *manner, way, modus*; a feminine noun from the Arabic, and like the Latin word, or the Hinduwēe kur, dhub, duol, very useful in the composition of many pronominals or adverbials, kyoön-kur, kisturuh̄, *how*, already explained in page 111. Is turuh̄ se, therefore means, *in this manner, thus, so*; turuh̄, though ending in uh, is little subject to inflection in the singular, and belonging as it does to some nouns noticed in the declension, we may now venture to assert, that those of this class terminating in h̄, called h̄a.e hoottee, seldom or never admit of such a change in writing, as altogether to warrant the pronun-

Gur mcoyussur ho to kis ushrat se keejiye zin-
dugce
cosfuruf awaz i tubl eedhur suda e koos hue.

If they could be acquired, then with what delight one might enjoy life; on that side the melody of the lyre, on this the cheering sound of the warlike drum :

ciation that is observed in speaking them; for instance, is tureh se, seems too full, and is turik se, even is not just the thing required. Kul, (or, according to the Hindoos, kulh) *yesterday*, is here an adverb, though with our own word likewise a noun, but, unlike it, signifies *to-morrow* also. Huwus, *ambition, desire*, is an Arabic word of the feminine gender, as is turgheeb, *instigation, encouragement to evil*; it here forms with dena, (and hona, as the auxiliary sign, *was*) a compound verb, to instigate, in the imperfect of the indicative and feminine gender, detee thee, *was giving*, from the nominative huwits, being, as above observed, feminine. Turgheeb, is an Arabic infinitive or verbal noun, and feminine by page 159, q. v. It comes from rughbut, *desire*, which forms raghib, *de-*

Sonte-hee ībrut yih bolee yek tumasha muen
 toojhe

Chul dekha,con̄ too jo qued e az ka muhboos hue.

Hearing which, wisdom thus addressed me,
 come along that I may show thee a spectacle,
 O thou who art a captive in the bonds of de-
 sire.

sirous, *murghoob*, *desirable*, like several of the Arabic vocables, enumerated in pages 414, &c. Mcojhe is the inflexion of the personal pronoun muen, *I*, with its affixed postposition *e*, and in this state it greatly resembles the Latin dative *mihi*, while mcojh ko bears a similar relation to *ad me*, being the oblique of muen, with the postposition *ko*, but used indiscriminately as a dative with mcojhe above. Kya-hee is a sort of neuter pronoun of *kuon quis*, *who*, like *quid*, *quod*, *what*, with the energetic adjunct *hee*: it is on the whole a curious, but very useful little vocable; in the oblique it seems to have at times *kahe*, but this in general is so blended with or lost in the masculine and feminine inflexion *his*, that it is not an easy task to discriminate the one from the other. Kya-hee ap-

Legu,ee yek bargee gor e ghureeban kee turuf
Jis juguh jan e tumunna suo turuh mayoos hue.

She conducted me at once towards the graves of the lowly dead, in which place the restless spirit of avarice is every way frustrated.

pears to be used as an interjection of praise, kya-hee moolk, *what a charming country!* the hee conferring an energy on the expression, that I have tried to preserve in, how very charming! and how truly grand! for, in fact, we shall frequently be obliged to translate this word kya, by *how*, in many parts of our progress through the language. Moolk e, *a country*, an Arabic noun, with the Persian genitive sign, called izafut, attached to it, that here exactly corresponds with our *of*, and is long by page 52. Room, the name which the Asiatics confer on Greece, whence, Sikundur Roomee, *Alexander the Grecian*, though they certainly extend it beyond the limits of that empire. Kya-hee surzumeen e Roos hue, the first, and the e of the second, have been before explained: this is a Persian feminine word, compounded of sur, *the head, surface*,

Murquden do teen dekh lakur lugee kuhne
 moojhe
 Yih Sikundur hue yih Dara hue yih Kuekaos
 hue.

Having pointed out two or three tombs, she began to tell me, this is Alexander the Great, here lies Darius, and there the mighty Mede :

or here, probably, *the whole* ; and zumeen, *land, ground, &c.* Sur, in composition, perhaps confers some kind of precedence or superiority on the compound ; whence I would consider zumeen, as the object of tillage, culture, &c. sur-zumeen, that of government or philosophy, as a kingdom, climate, &c. Roos, the Oriental name of Russia, which though till lately little known in Europe as a great empire, has long held an elevated rank in the annals of Asia ; for indeed this Roos, Roosee, must be the country or people we now call Russia, &c. Hue is the irregular auxiliary in the present tense of the indicative, and answering to the Latin *est, is*, the infinitive of which, hotra, greatly resembles *est, is*. Gur, *if*, contracted from the Persian conjunction ugar. Mooyussur is an Arabic

EXERCISES.

Poochh to-in se ki jah o muknut e dooniya se-ā
Krochh bhee conke sath ghuer uz husrut o uf-
soos huc.

Well, ask of these, whether at present even any part of the magnificence and splendour of their worldly possessions be left with them, excepting their sad repentance and lasting regret.

My friend, Colonel D. T. Richardson, (whose extensive knowledge of the Oriental languages and poetic talents are far surpassed by the goodness of his heart) obliged me with the above

word, much used to express *attainable, procurable, &c.*; with hona, it forms the very useful verb, *to be got, procured, had, found, &c.* Ho, the contracted aorist of hona, in the third person singular, and governed by gur; the nominative of which must either be each of the countries taken separately, or *a wish to get them* may be understood to ho, as a sort of optative mode; thus,—Gur (yih arzoo) mooyussur ho, *could this (wish) be accomplished*; and, what is equally probable, the singular aorist is compatible enough with two nominatives. To, is a

translation freely versified, which I have now the pleasure of submitting to the public in his own words.

Once on a time Ambition fir'd my mind,
 And to its grasp the realms around consign'd.
 Behold! she urg'd, there Greece displays her
 charms;
 Here Russia great, amid the clang of arms.

sort of expletive indeclinable particle, but may be here rendered by *then, well, truly, &c.* See page 85. Kis, the inflexion of kuon or kya,* *what?* governed by se, *with*, mentioned

* Kya, *what*, *हय*, like our word, various applications that use only can demonstrate. Kya is se kya cos se akhir humara dil oodas hoguya, *what* with this, and *what* with that, my spirits became dejected; but for which, if we substitute *koochh, partly, something*, the meaning is considerably altered. Muot kisee ko nuheen chhortee kya ghureeb kya comde pur kis kis husrut se ye murte huen bu nisbut ghureebon kee, death spares no one, *neither (and whether they be) the low (and or) nor the high* but with *what (how much)* anguish these die, compared with the poor.

There the sweet music of the lyre is found ;
And here the warlike drum's inspiring sound.

above. *ushrut*, *delight*, *pleasure*, an Arabic noun of frequent occurrence in the Hindoostanee, *ush-ushrut* generally expressing the luxury, dissipation, enjoyed by the rich, the idle, and the gay, while they freely gratify their several passions for wine, women, &c. *Keejiye*, is one of the irregularities of the active verb *kurna*, *to do*, which ought properly to be *ku-riye*. This form may be called its impersonal, potential, precative, or optative mode, and seems, in some respects, analogous to the Latin subjunctive tenses in *em* and *sem*, which we express by *might*, *could*, *would*, *should*, &c.; but it appears to agree with the third person only, and is, on the whole, one of those peculiarities of a language which experience alone can make the learner fully master of. Consult pages 282, &c. recollecting that this strange impersonal tense, (to which *ap*, *ko'ee*, or some other agent must be understood) in all regular verbs, is formed by adding *iye* to the contracted infinitive: *sak-iye*, *la-iye*, *rola-iye*, *ho-iye*, *ja-iye*, *mai-iye*, *chul-iye*, *kuh-iye*: The whole assume

Regions like these the conqu'ring sword invite,
And such, subdued, would every toil requite.—

ga, with little or no alteration in their meaning; whence keejiye, in the present quotation, might have been kee-jiyega, and furma-iyega, a-iyega, though this ga, like o, perhaps at times confers a future signification, maniyo, ruheiyo. Zindugee, is a Persian word expressive of *life*, as a state or condition, connected with the means thereof; thus, zindugee-kurna, *to live well, enjoy life*, is very different in its application from zindugee-kaṭna, *to spend one's days*. The irregular Persian verb zeestun, *to live*, gives zeest, *life, mere existence*, the participle zindu, *alide, living*, assumes the gee, noted in page 394, to form the noun in question, zindu-gee. eos, is the oblique case of the remote demonstrative, *woh, he, that, &c.* which must be governed by one or other of the postpositions, put, moq, &c. understood; eos, in its remote capacity, applies to Room, and stands contrasted with eedhur, *is turuf*, as applicable to Roos. turuf, is ~~an~~ Arabic feminine noun, (pl. *atraf*) meaning *side, right or left, party, &c.* whence turuf-dar, *partial*; few vocables are of greater

With that she ceas'd.—Then Wisdom forward
 came,
 And said, Oh! captive in the bonds of fame,

utility in the Hindoostanee than this, as may be seen by referring to the adverbs of place, *where, there*, those ending in *ward*, and so on; adverting, at the same time, to the reason just assigned for its pronominal component parts appearing inflected; *kis-turuf, is-turuf, &c.* supply *ko, pur, men, se, &c.* *Awaz-i, voice, sound, melody*, a Persian feminine noun, with the *iza-fut i*, standing in construction with the next word *tubl*, *a small drum*, but which I termed a *lyre*, in contradistinction to the next instrument, and as more characteristic of Greece. The word is Arabic, and better known here by *tublu*, which seems the Persian mode of pronouncing and writing it, for they call the performer upon it, *tublu-nuwaz*: the diminutive *tubluk* is also in use among the poets. *Idhur*, (for the measure's sake, *eedhur*) *isturuf*, on this side, is an adverb of place, pronominally compounded with *dhur*, some old word like the Saxon and our *ther*, in *hither, idhur; eodhur, thithier, kidhur, whither, jidhur, whithersoever*.

Ah! quit Ambition's call, and with me tread
The cypress grove, where lie the lowly dead!

tidhur, *thithersoever*, which I have now exhibited in their relative and correlative relation to each other, and the pronouns yih, wuh, kya, jo, to. See pages 76 and 107. şuda-e, a Persian-Arabic noun, feminine, which means, *sound, echo*, the affixed e, is the izafut i, (under the form it acquires, when attached to words ending in a vowel) that here joins şuda,e with koos, the large kettle-drum, a word from the Persian, which the learner must pronounce very long, that he may not confound it with koos. Hue, having been noticed already, we come next to Sonte-hee, the inflected present participle of the verb *sonna*, *to hear*, resembling the case called absolute in Latin, and which signifies, *on hearing, having heard*, to which the hee gives the force of, *the very moment she heard*. ibrut, an Arabic feminine, signifying *terror, example*, &c. which I have personified also as a female, under the name of *wisdom*,

We court fair wisdom, that celestial maid, ✓ YOUNG.

to preserve the consistency of the feminine

There all the restless passions of mankind
 Quiescent sleep, "nor leave one trace behind."

verbs that follow, which would have had an uncouth appearance with *ibrut*, translated *death*, or the king of terrors, as it certainly might have been done, and perhaps with more propriety. *ibrut ke waste*, occurs very often for *in terrorem*, and I think may occasionally stand for *conscience, virtue, religion, death, &c.* as monitors to mankind ; for I do not yet know one good common word to express what we mean by conscience, so little are the natives apparently acquainted with this monitory guard on their actions. *Yih, this*, and though rendered *thus* in the translation, we need not enlarge on it now. *Bolce*, is the preterite feminine from *bolna, to speak, say, tell*, agreeing with *ibrut*, as the subject, and englished by *thus addressed me*, that is, *said what follows*. *Yek, ek*, the Persian numeral *one*, representing our indefinite *an, a*, preceding the noun *tumasha, a sight, scene, sport, show, spectacle*, from the Persian, whence *tumashabeen, a spectator, idler, &c.* *Muen, I*, the first personal and applicable to the aorist a little farther on. *Toojhe*, has the very same relation

See Philip's son, Darius, or the Mede,
And ask, that now, from life's vain bustle freed-

to too, tuen, that moojhe, formerly explained, has, to muen, and cannot therefore require any farther illustration; it is governed by the following active verb. Chul, the imp. singular of chulna, *to go, come, walk, &c.* in the second person, expressed by too, *thou*, which is just at hand. Dekha,oon, the present of the subjunctive, first person, (agreeing with the foregoing muen) from the causal verb dekhaana, *to show*, from dekha, *to see*, though this generally has dekhlana. Jo, *who*, is the relative after its antecedent too, neither of which can possibly be difficult in the present sentence, since the nearest verb hue, takes the relative as its nominative. Qued e, an Arabic feminine vocable, with its izafut e, to express *captivity, bondage, bonds, prison*; whence quede, *a prisoner*, qued-khanu, *a prison-house*; it is now and then in use, with its original plural, thus, qued qoodood-kurna, *to imprison, throw into gaol*. Az, a Persian word for *desire, passion*, but little used, except in poetical composition; it has the genitive or possessive sign ka after it, agreeing in gender and

If aught, except remembrance sad remain,
Of former greatness and its faithless train?

number with the masculine singular. Muh-boos, an Arabic participle, signifying *imprisoned, a captive, &c.* from hubs, *imprisonment, prison*, and from this also hubs-khanu. Hue, the substantive verb *art*, to which jo is one nominative, and muh-boos the other; because the line could run thus, too chul jo hue muhboos, &c. come thou *who art a prisoner*. Legu,ee, the preterite feminine of lejana, *to transport, carry*, with its inherent pronoun *she*: this verb is compounded of lena, *to take*, and jana, *to go*; the conjugation of which last it very naturally follows. * Yek bargee, *instantly*, a Persian adverb,

* These compound verbs in poetry, as well as in conversation, have their component parts sometimes transposed and disjoined, and might puzzle the learner where he is not put on his guard as to this circumstance, in such cases as,

Le deedu,i tur jidhur gu,e hum

Dubre jo the khoshk bhurgu,e hum.

Suodae

Wherever I carried these gushing eyes of mine, I filled the puddles, that were drying up, with my tears.

resembling our *at once, all at once*, being composed of the numeral yek and bar, *a time, turn*, with its affixed particle gee, mentioned in pages 95 and 394. Gor e, is the Persian for *a grave*, and of the feminine gender; the e connects it with the following word, gor e ghureeban; which last seems applied much in the way as we do *poor* to a deceased friend, only in a more extended sense, and generally to the dead; expressed here by *the humble, lowly, poor*, ghureeban being the Persian plural of ghureeb, an Arabic word that means *a traveller, stranger*; but in India it is mostly applied to express *harmless, inoffensive, quiet, humble, meek, poor, wretched*; thence ghureeb-purwur-nuwaz, *kind to the poor, cherishing strangers*, and on the contrary, ghureeb-shar, *oppressing or oppression of the poor*. Ujeeb ghureeb, and their plurals ujaib-ghuraib, apply to any thing wonderful, rare, strange, rarities, &c. Ghoorbut, is the noun, and signifies *humility, meekness, indigence*, like the abstract ghureeb. Gor-istan, is *a burial place, gor-kun, a grave-digger*. Kee-turuf, *to-wards*: this has been in a great measure pointed out above under turuf, and as it is a feminine noun, the reader will recollect why kee is in that gender also. Jis, the inflexion

of the relative *jo*, *which*, with a postposition understood to it, and *jugh*, *a place*, a word that like *turuf*, *turuh*, and some more, is very useful in the composition of adverbs, and on the same principles. *Jan-e*, is a Persian word, and generally feminine, it means *life*, *soul*, *beloved*, and I ha by a restless spirit, as the subject, since the author at a life spent in ambitious projects, was frustrated in the grave. *Marquden* is an Arabic noun for *avarice*, *covetousness*, *incontinence*, *incontinunnee*, *covetous*. *Shah-jugh* is used here, with *turuh*, to express *ways*, the numerals after *shah* are used hyperbolically. *Mayoos* is a participle, signifying *disappointed*, *disappointment*, which may also be said by *mayoosee*. *Hue*, *is*, to which *jan* is the nominative, and *mayoos* its participial adjective. *Murquden*, is the Hindoostanee nominative plural of a feminine Arabic noun of place, *murqud*, *a tomb*, *monument*, *a place of rest*, from *ruqd*, *rest*, not used in this language. *Do teen*, *numerals*, expressing two, three, a few; with which *murquden* stands in concord plurally, but from the want of a postposition not in the oblique,

is governed by the following active verb in preterperfect participle. Dekhlakur, *being shown, after showing, when she had shown*, tom dekhana, noticed already under dekha-on; No part of the verb seems so useful as this participle, which, like the other scoote, above, resembles the absolute case, and produces, in many sentences, a conciseness and force that we cannot always imitate; besides aptly suspending the meaning, through several members of a period, till it is finally closed by some other tense. Lugee, the feminine perfect of lugna, *to begin, commence, get, have recourse to, fall, set about, &c.* which has its inherent pronoun, lugee, *she began*. Kuhne, the inflected infinitive kuhna, *to say, tell*, governed by lugee, or the postposition ko, understood, as we sometimes hear, rone ko luga, *he began to cry or fell a-crying*; though rone luga be more common, as all the infinitives here can more easily dispense with ko, in that mode, than ours with to; but this may be partly owing to being synonymous with for, and na with to.

Kuhne, is probably an idiomatical expression, peculiar to the Oriental tongues; whence we may account for the Scriptural phrase, *And the Lord spake unto Moses say-*

'ing,' i. e. The Lord *began to say*. *Mojha*,
to me, governed by *kuhne*, in the dative, ...
has been treated at large in the foregoing
pages. *Yih*, *this*, agreeing with the verb *hue*,
is, and *Sikundur* a proper name. *Yih* *Dari*
hue, ex but, for the
sake of it, *here lies*
Darius s conquered
by Ale e, *Kucka*, etc
being : *Hystaspe*, I
have c sentence also,
thus, ' " As objects
of ana with *Yih*. *Se*
kundu p. singular of
pooch all, the empire

* F
now s
ous ki
minat
shall
also I
whetl
name
circumstance, however, that so far com
with the moral of the text, and the word
the wisest of men, "Vanity of vanities; all is
vanity and vexation of spirit."

se; in *se*, the plural oblique of *yih*, *this*, with
 governing postposition *se*, *from*, *of*. *Ki*, is
 a troublesome equivocal particle, that is at one
 time a conjunction like *ut*, at another it be-
 comes a relative pronoun like *qui*, and, as in
 his place, it often appears almost to be a
 mere expletive to *us*. I imagine that it is
 inserted to fill up the vacancy left, when
 the speaker pauses at the words he is about
 putting into another person's mouth; whence
 it is called the (*kaf bueaniyu*) explanatory *ki*,
 and may be englished by *that*, or *whether*, &c.,
 according to circumstances, as in the following
 examples. *Ja o malee se kuhdo ki wuqt bone*
ia apuhoncha, go tell the gardener *that* the
 season for sowing is set in: *Poochho to cos se*
it too ne ub tug beej k; oon nuheen bo a uor
ho to ki beej aj bo, eg; ki nuheen, also ask
 why he has not yet sown the seeds, and
 enquire *whether* he will sow the seeds to-day
 or. *Jah*, a Persian noun; it means *gran-*
dom, *dignity*, and is much joined with
 similar words, *jah o julal*, *pomp* and *splen-*
dor; *jah o hushmut*, *grandeur* and *state*; *alee-*
exalted dignity; *sahib jah*, *prædatus aug-*
mentis; *sahib muknut*, *prædatus potestate*. *O*, is
et, and; it occurs two times

[illegible]

pronoun like *quodquam*, which has apparently the same relation to *ko,ee*, *qui*, *quisquam*, that *kya* bears to *kuon*, *quis*, it means *any*, *some*, &c.; there are many compounds from it and *ko,ee*, that greatly resemble those formed from *quis*, *qui*, in Latin. *Bhee*, is a sort of conjunctive syllabical adjection, which means *also*, *even*, very common in the Hindoostane. but at times, perhaps, it may seem to us a superfluous, though convenient expletive, like to, *he, con*, is the oblique plural of *wooh*, *that*, governed by the compound postposition *ke sath*, *with*, *along with*. *Ghuer uz*, a Persian preposition, preceding the aptotes, *husrut* and *ufsoos*, which signifies, *besides*, *except*, *save*, &c. *Husrut*, *sorrow*, *regret*, *anguish*, an Arabic noun, and agreeing in most respects with the Persian word *ufsoos*, *repentance*, &c. which in some places may be met with as an interjection. *Hue*, the singular auxiliary *est*, to which *koocah* is the nominative, and *conke sath* the governed case, like the Latin, *apud illos quidnam sit*, *cum illis quodquam sit*, or perhaps, *illis quicquid sit*. And with this *hue* closes our analysis, which has been considerably amplified, not only to give the scholar an opportunity of seeing how fully this can be done, with any portion of the language he may

EXERCISES.

yet analyse himself, but also to allow of the insertion of several useful particulars, that were not before sufficiently discussed.

In page 393 were some observations about an ordeal, which the thoughtless pupil has probably forgotten, and may therefore refresh his memory by a perusal of the preceding section, before we proceed to the next.

The word *juom*, mentioned in page 420, will be found in the Appendix for our etymological inquiries. We therefore commence the whole, before we proceed with my efforts to explain the word, as his must be, and the derivatives and compounds, and grammatical analysis, and enough of mere of this Work.

juom, young, *juomis*, in several tongues; *juom*, a day; *aya*, came, *hath*, participial word to express *falling*, *juom*, *juom*; *ugur*, *gur*, probably from *gurdcedun*, to revolve, pass, and formed as our *if* is from *give*, *gif*, according to

the ingenious reasoning of Horne Tooke in his philological works, which deserve the serious attention of every scholar; hosh-yar, *attentive*, from hosh, *senses*, and yar, for which mund is also used, and ee may be added to both, hosh-yar-ee, *mind-ful-ness*; gosh, *ear*, whence gosh-u, *a corner*, khur-gosh, *a hare*, ass-careed, gosh-goo-zar, *whispering*, and many others; gosh-bu-gosh, *cluck-by-jowl*; goshi-jan, *the ear of the soul*, savours too much of materialism for our ears, though we do not scruple to talk of *the mind's eye*, perhaps from this organ being deemed the spy-glass or mirror of the soul, whence she looks abroad; or may be reflected with more animation than by any other medium, for one glance of the eye will often express inutterable things, and shed light on a countenance, in other respects, of a dreary complexion; pund, *counsel*, whence pum-namu, *ethics*; ghu-lut, *inattention*, an Arabic word of the form *gha-lut*, whence ghaff (ghaf), *inattentive*, tughaf (tuzarob), *affecting indifference*, and any others with which the reader may meet in his studies, having the letters gh f and l, such as ghuffal, ghul, &c.; yih wuqt, *this time*, in the nominative, instead of is wuqt ko, the accusative of the verb jan, *consider*; uoqat, *times*;

life, is the Arabic plural of *wuqt*, like those in page 418, and *wulud*, *offspring*, *uolad*, *raos*, with many more of this form; *ghuneemut* (*zureebut*), *plunder*, *gain*, *blessing*, from *ghuneem* (*zureed*), *enemy*, *joy*; *ikhtiyar* (*izurad*), *choice*, *power*, from *ikhar* (*zurb*), *he was well*, whence *ikhtiyar* (*zureebut*), *free*, *absolute*, *inverted form* requiring *moosufud* *moo*, *white*, *moo-miyan*, *hair*, *-ee*, *hair splitter*, *-i*, *moosufud-u*, *white lead*, *sc.*; *puegham*, *mess*, *r*, *prophet*; *hok*, *ar* masculine of *to be able to be*, *the*, *now be little in-* *friend-ship*, in the *mod*, *yaraq*, *friends*,

muqleelat, stated in her as an imperfect, create account of it even, and the same variety will occur wherever a *ee oo w oo y* are met with, as in the *mod* *ikhar* above.

in common use for *my lads!* &c.; yawur-ee, likewise means *friend-ship, help-er, aid, &c.*; tumeez (tuzreeb), *discrimination, distinction*, from maz,* *he separated*, whence imtiyaz (iztirab), *respect*, and moomtaz (moozturub), *distinguished, illustrious*; mootumueyiz (mootuzurrib), *sagacious, discerning*; furq (zurb), *difference*, firaq (zirab), *separation, absence*, mofaruqut (moozarubut), *distance, &c.*; tufreeq (tuzreeb), *discrimination*; tufarooq (tuzarooq), *difference*; mootufurruq (mootuzurrib), *different*; siyuh, siyah, *black, dark*, siyah-ee, *blackness, ink*; gurd-ish, *turning, revolution*; gird, gurd, gurdei, gurdan, all denote something rotary, like gi'd-ab, *a whirlpool of water*, gird-bad, *a whirlwind*, sur-gurdan, *a vertigo*, shub-gurd, *a night-watch or patrol*; luel o nuhar, *night and day*, Arabic words often introduced in Hindoostanee poetry; ek-san, *uniform*; umul (zurb), *act*, amil (zarib), *actor*, muumool (mazroob), *habit*, moomulut (moozarubut), *transaction*; the plural moomulat, is

* * Another of the tuuleelat, discussed in the last page, to aid the student mechanically through such forms, as they cannot be properly explained within the compass of a Hindoostanee grammar.

used, though in the singular; this, and many others in this form, drop the final *t* entirely; whence *mooamulu*, &c.; *ilm* (*zurb*), *knowledge*, *alim* (*zurb*), *known*, *moocullee* (*tuzreeb*), *teacher*, *mootuullint* (*mootuzreeb*), *acquisition*, *faasil* (*zarib*), *collection, tax*, *moohus*, *admeer*, *properly*, *Adam*, *Adam*; *murdi*, *a great use*, *among*, *the deriva-* *tion be*, *agree, this very*, *inflected*, *from wuqr* (*zurb*), *dignity, &c.* whence *fig*, *moowuq-* *ur* (*moowuqur*), *vuqqoor* (*tuzurroob*), *akum*, *world*, *universe*, *c*, also *a con-* *queror*; *pueda-k* *to* *create*, *pueda-issu*, *creation*, *pruume*, &c.; *kumal* (*zurab*), *perfection*, *kamil* (*zarib*), *perfect*, *uk-* *mul* (*uzrub*), *very perfect*; *chahe ho*, the aorist or subjunctive of *chahna*, *to choose*, which comes nearer our verb than the reader suspects, ap-

less, he recollects that h and s are sometimes interchangeable, ho is the auxiliary sign, which the acrist can take as well as the indicative; *qzeez* (zureeb), *dear, esteemed*, from *izzut* (zirbut), *honour*, *izaz* (izrab), *honouring*, *mooz-zuz* (moozurrib), *honoured, honourable*; uot in this place implies, I think, *for, because, since*; *qhusm*, *eye*, *chusm-u*, *fountain, spectacles*; *khulq* (zurab), plural of *khulq* (zurb), *created-being, &c.* *khaliq* (zarib), *creator*, *mukhlooq* (mugroob), *creature*, plural, *mukhlooqat*; *khawar-ee*, *despicable-ness, &c.* perhaps connected with *khar*, *a thorn*; *q-murd*, *unmanly* (people); *keene*, the infl. of *keenu*, *spite*, whence *keenu-kash-wur-ee*, *spite-ful-ness*, *shootor-keenu*, *rancorous*, having the spite of a camel, which generally bites the piece out; *zoban*, *tongue, speech, language*; *zoban-ee*, *verbal*; *zoban-duraz*, *long or fowl-tongued, abusive*; *toohmut* (moorbut), *calumny*, *itlham* (iztirab), *slandering*, *moottuhim* (moozturib), *slandorous*; *ghat*, *swily*, from *ghat*, *a snare, ambush*; a very different word from *ghat*, *a narrow pass or defile*, which, by a bad military linguist, might be mistaken for each other, and thereby occasion, in critical situations, a great deal of mischief to our arms; *na-bu-kat*, *not for use*,

worthless, good for nothing, also expressed by *nukaru, nikumma, useless, waste, &c.*; *hek-narpee, good-name, reputation*; *husud (zurab) envy, hasid, envious, muksood, carried; dum, breath, duma, asthma, dum-bond, speechless; dum* is much used in composition for *moment, &c.* *dumi murg, at the point of death; dum bu dum, constantly; qutl* was explained in page 414; *moqatulut (moqzarubut) carnage*, is likewise in use. *Nuosheerwar, &c.* the names of a king, a generous man, and a hero renowned in Persian history; *ta hum, or tuobhee, nevertheless, still; nami neko, good name, the o is redundant; yad-gar, memorial, assisting the memory; udl (zurb), udalut (zarabat), justice, adil, just, iqtidal (iztirab), moderation, moqtudil (moqturib), moderate; sukhayut (zurubut), generosity, sukhee (zureeb) generous, but one of the most difficult tuqleelat, not easily explained here; shuja'ut (zarabut) courage, shooja' (zoorab), brave; bina' (zirb) foundation, banee (zarib), founder, another of the tuqleelat; juhan, the world; pae-dar, stable, from pae the foot, and dar, holder; be-qurar, restless, qurar (zurab) rest, stability; iqrar (izrab), promise, moqurrur (moqzurub), certain, tuqurroor (tuzurroob), certainty; tuqneer (tuzureeb), declaration,*

moozir (moozrib) *declaring, affirming*; hoosn
 (qoorb); *beauty*, husun, husen, (zurab, zureeb),
beautiful, uhsun (uzrub), *very beautiful*; tuhseen
 (tugreeb), *praising, beautifying, melioration*;
 whence tuhseeni tuluficoz, *the euphony of speech*;
 arizee, *fleeing*, from arz, *representation*, &c.;
 muurooz (muzrooh), *represented*; ariz, *accident*,
 &c.; mukw, muho, *absorbed in*; jumal (zurab),
beauty, jumel (zureeb), *beautiful*; tujummool
 (tuzurmoob), *lustre*; zuwal, *decay*, be zuwal, *in-*
violata; mue, *wine*, mue fush, *a wine merchant*,
 ghoroor (zoroob), *pride*; nughroor (muzroob),
proud; bud-must, *intoxicated*; zur-must, *purse-*
proud; as must means *drunk, lascivious, proud*,
 &c.; hoojiyo is the future or precativ of ho-
 jana, *to become*, resembling those noted in page
 192; koomar (zoorab), *crop-sickness*, from khumr
 (zurab), *leaven, ferment*, khumeer (zureeb), *fer-*
menting; mukhmoor (muuroob), *drunk*, and
 some others not much used; joz, *except, but*,
a sheet of paper, whence probably jozwee, *a*
little, few, and jozrus-ee, *penetrating, parsimoni-*
ous, attentive to minutiae; durdi sur, *headache*,
dil, heart, mind, breast, &c. whence dil-dat, *a*
beloved object, and a vast quantity of others such
 compounds; a cens, inflected by kee from a cennu,
a drier, a want, manner, used here as a fem.

postposition; ghobar, *dust*, *gloom*, ghobar-aloodh, *dusty*, *gloomy*, *dismal*, *dreary*; jis ko, jo, or juon, *subj.* in the dative singular; kudoosot, *impurity*; kisce se, the ablative of ko, *ce*, *any person*.

The scholar has no doubt by this time acquired a tolerable notion of Arabic roots and their derivatives, which will help him forwards with all the rest, whether he may yet study the Arabic regularly or not, since, as a military officer merely, he never may find it so very essential as the Persian and Turkish must prove to those in civil and diplomatic situations in Asia. I hope the learner can give an English version of Hadley's *Hindoostanee* story from the Arabic, which was introduced in the preface merely to be contrasted with his jargonical farrago, under that title, at his own risk, if the reader still preserve patience enough to look at so curious a production, ungrammatical and absurd in the extreme, but one that continues, some how or other, to be palmed on unexperienced youths annually, to a considerable amount, by men interested in keeping up the deception as long as possible. The only tolerable part of Hadley's Grammar of Jargon, as he calls it, having been purloined from my labours, I have

a better right than any man to speak out and expose the imposition in the Preface to public notice, which will, I trust, at last prove effectual.

Though the materials of the present Volume be not perhaps arranged in the best possible manner, I believe they will be found so full and distinct, that any man, with adequate talents for such an office, may form from the whole a very complete course of lectures on the Hindoostanee language. If every word, with its meaning, in the foregoing pages, be diligently collected and formed into a regular vocabulary, to be reversed also at leisure, the learner will thus be in possession of a most useful collection at his first outset, without the disgusting dudgery of conning the whole by heart; and as learning the languages of the East, on the principle stated in page 62, will be attended with the best effects, the practice cannot be too frequently inculcated.

By way of winding up this Volume, I shall now present the student with a wild plaintive ode from the Queen, which has always been admired as the most happy of that poet's effusions.

Kya faidu jo ghuer se wooh hum kunar hue,
 Moojh se to ubtuluk wooh dar o mudar hue.
 Ek roz sueri gori ghureebon ko muen gaya,
 Yuene wuhan boozorgon ka ukhur muzar hue.
 Dekha muen ek qabr pu nurgis hue surnigoon,
 Poochha muen ne cose ki too kyoon shurmsar
 hue?

Kuhne lugee ki yar! too nurgis moojhe nujan,
 Ankhen hoon muen cosee kee yih jiska muzar
 hue.

Tub muen kuha ki meree turuh chushm wa hue
 kyoon?

Ane ka kis ke tere tuen intizar hue?

Ashiq tha ek kafiri be ruhm pur yih shukhs,
 Ubtuk cosee ka is ke tuen intizar hue.

Tubse moojhe Yuqeen hooa hue yihee ki ah!
 Ashiq ko buud murg ke bhtee izztirar hue.

What doth it avail, if while she is kind to another, the same deception as before is still continued to me. One day I went to visit the mansions of the dead, where the tombs of slighted lovers abound; there I beheld a daffodil pensive on a grave, and I thus addressed it: Well, why art thou dejected? To this it returned, O, friend, do not thou mistake me for a narcissus, I am the eyes of his self who owns

this shrine ! I then said, But why do they seem longing, like mine ? whose arrival dost thou expect ? This mortal was the admirer of a relentless maid (replied the flower), and he still waits in fond expectation for her. Thence it appeared evident to me, that, alas ! a lover's soul is distracted even after his decease.

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